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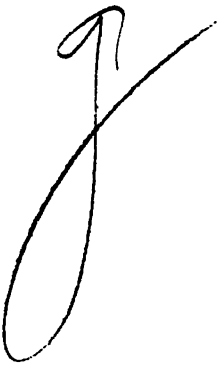
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BY

WALTER DEL MAR



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PREFACE

THESE notes and impressions are published in the hope that they will recall pleasant days to those who have been around the world and through Japan, that they will prepare those who are about to make a similar tour for some of its inevitable disappointments as well as enjoyments, and that they will prove not altogether uninteresting to those who neither have been nor intend to be globe-trotters.

WALTER DEL MAR.

OCTOBER, 1902.

APR 1937

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AROUND THE WORLD THROUGH JAPAN

CHAPTER I

LONDON TO COLOMBO

Life on Board Ship. Gibraltar. Marseilles. Etna. Pastimes and Pools. Port Said. Suez Canal. The Red Sea. The Southern Cross. Aden. The Arabian Sea.

In planning a tour around the world it is essential, on the grounds of both comfort and pleasure, to consider the climatic conditions of the countries you intend to visit. If you desire to devote to India and Japan three or four months each during the same twelvemonth, it will be necessary to leave London in October in order to take advantage of the cooler winter months in India, and to reach Japan by the 1st of April, in time for the cherry-blossom season. The three months ending with June are the most favourable for Japan, although there is a shorter and perhaps more pleasant period when the chrysanthemums bloom in November. If India is left out of the tour and Java included in it, you should start not later than the 1st of January from London, and if you also intend to visit Peking you should sail early in December.

We delayed our departure until the 12th of January, and had in consequence to curtail our stay in Java and forego an excursion to Peking. We sent to the ship, a couple of days in advance, our steamer-chairs and our heavy luggage, most of the latter marked "Wanted on voyage," so that it would be placed in the baggage-room where we could get at it daily if necessary, and with small hand luggage took train at Liverpool Street for Tilbury on the day of sailing. Even if one joins the ship at Marseilles, it is advisable to put all heavy

luggage on board at London and travel through France with hand luggage only, as registered luggage is sometimes delayed in the hands of the French railway companies, and a voyage to the East without one's luggage is not to be recommended on a pleasure trip.

In a gale of wind and a downpour of rain we were taken out in a small, overcrowded tender to the P. & O. steamship *Oceana*, and had just time to say good-by to the kind friends who had come down to see us off before the going-ashore bell rang. After securing our places for meals, and arranging our time for the morning bath with the *topas*, or bath steward, we posted ourselves in sheltered positions on deck to watch the steamer get under way, and from half-past three to dinner time waited in vain. The storm was too violent to allow of our getting safely away, and we remained in the river till nearly midnight, watching the lights of Gravesend and wishing ourselves ashore; and it was only by leaving an anchor in the river that we finally did begin our voyage. We dropped the pilot at noon next day off the "Nab" lightship and then began to take note of our surroundings and our fellow-passengers.

To those who are going to the East for the first time there is on board ship a foretaste of novelty in the Lascar crew, the Seedeboy stokers, the use of Indian names, and the following out of customs originating in tropical countries. At least two Lascars are required to do the work of one European sailor, and there is not much gain on the score of economy in employing a crew of Lascars; but in the tropics they remain efficient. And as they do not use alcoholic drinks, being nearly all Mohammedans, they are more reliable, and give less trouble when the ship is in port. A crew is more easily got together and does not desert or mutiny. The Lascars are under the immediate orders of a *serang* (boatswain) and *tindal* (boatswain's mate or coxswain).

The morning begins with *chota hadjiree* (tea and toast) in your cabin at 7.30; then you wait until the *topas* informs you that your tub is ready. Breakfast is at 9, and by the time you have had a constitutional and settled down to a book,

you find it is 1 o'clock and *tiffin* is ready. Tea follows at 4, and at 7.30 the bell rings to dress for 8 o'clock dinner. When you require a drink at dinner, you discover that you do not give an order, but ask for and sign a *chit*, — the universal Eastern synonym for an order, cheque, receipt, credit, or reference, and the means by which most business and social engagements in the East are regulated.

The bad weather in which we started had its redeeming feature in bringing together in the smoking-saloon at the beginning of the voyage a small party of hardened travellers who were good enough sailors to stand the pitching and tossing we were subjected to and who rapidly became acquainted. As the weather improved, our party was increased by those who had had "important engagements," or letters to write, or unpacking, or other duties keeping them to their cabins, and finally our number was completed by a couple of weak passengers who confessed to having been seasick. The cheery yachtsman, who afterward acted as auctioneer in selling the numbers in the pool on the ship's run, declared that he had never known the sensation of seasickness, but defied any man to truthfully declare that on a steamer he preferred a rough sea to a smooth one. It was agreed that the company might make a good thing out of small lockers in the smoking-room of the ships making long voyages, as most passengers would be glad to pay a small rental for a convenient place to keep book, pipe, and tobacco, and so avoid being obliged to go below for them.

By the time the men became well acquainted with each other the ladies began to appear, and projects to gain their good graces and to amuse them were brought forward. Whist had been started in the smoking-room the first evening, piquet soon followed, and as the weather got warmer the card players found their way on deck. A curious score was made in a game of piquet with one of the ladies. Her total at the end of the fourth hand was 38 and her opponent stood at 96, having made 24 each hand. In the fifth hand she made a *pique* and *capot*, scoring 121 to 0, and in the sixth hand, being the minor, she made a *repique*, taking all but the

last trick, counting 111 to 8, totalling 270, and rubiconing her opponent at 99, with a win of 469 points.

Before we had been three days out, complaints began to be made of patent-leather boots being damaged by cockroaches and rats, the latter nibbling the kid tops and the former eating off the polished surface, — misfortunes we had provided against by placing them in our soiled-linen bags, and so keeping ours out of the reach of such vermin. On the fourth day out, after breakfasting on country captain (grilled chicken with fried onions), and Scotch parkins (oatmeal biscuits flavoured with ginger), we sighted the Castle of Cintra and the mouth of the Tagus, and came into bright sunshine and smooth water. The next morning we anchored in Gibraltar Bay. Here we remained only an hour and a half, — barely time to go ashore in a small boat, and as far as the market-place, where we bought some photographs and tobacco. The first view of Gibraltar, as of most famous places, is disappointing and does not convey the idea of a great fortress. The only gun to be seen from the bay is a small brass cannon at the Signal Station, and it is therefore difficult to realise the strength of the fortifications or the number and size of the guns in position. In order to provide material for the new Harbour Works the Rock has been pierced by a tunnel from west to east. Gibraltar has a population of about 20,000 civilians and a garrison of about 7,000 men.

In the afternoon we saw the snow-clad Sierra Nevadas of Granada, the following day the Sierra de Almenar from off Barcelona, and the next morning made fast to the Quai at Marseilles, where the competition of the French lines has compelled the P. & O. steamers to call. We were all glad of a day ashore and began with a drive by the Corniche Road, with its charming views of harbour and islands, to the Château Borély and back by the Prado, — a splendid boulevard two miles long, — then up by the lift to Notre Dame de la Garde for the sake of the view, and to see the curious votive offerings of tablets, pictures, and models left by grateful pilgrims and sailors. After a luncheon which included the celebrated *bouillabaisse*, we visited the Château d'Eau at the

Palais de Longchamps (a graceful piece of architecture due to Esperandieu), and afterward the Cathedral. Before rejoining the ship we had a stroll along the Quai and remarked the long, narrow drays, and the horses with large leather horns above the collars, as many as fourteen harnessed tandem to a single cart.

The morning after leaving Marseilles we were in the Straits of Bonifacio between Corsica and Sardinia, and the following morning passed the Lipari or Æolian Islands. At 7.30 we were off the constantly smoking cone of Stromboli, and three hours later we were in the narrow passage of the Straits of Messina opposite the octagonal tower of Rocca Guelfonia, six hundred miles from Marseilles. Etna remained in sight all day, its lower slopes covered with vineyards and orchards, while the upper half stood out desert and bare. We looked in vain for smoke from the summit and for the observatory on the side of the central crater, and had to content ourselves with the statement that the last important eruption was in 1886, and that the loftiest peak attains an elevation of 10,874 feet.

It was only after leaving Marseilles that the question of amusements was taken seriously in hand, and the first selling pool on the ship's run was made up. The original scheme was to sell one ticket to each passenger subscribing, say, a shilling, to ask the captain's advice as to the probable run, to take consecutive numbers with the probable run in the middle, and to draw the passengers' names from one hat and the numbers from another. Then the numbers were sold at auction, half the selling price going to the owner and half to the pool. The holder of the ticket with the number corresponding to the number of knots posted as the ship's run to noon wins the pool, less five per cent given to the ship's charities. The holder of the lowest number wins on any run below it, and the holder of the highest number on any run above. Another plan was to sell as many numbered tickets as each passenger wished to buy. Draw the numbered tickets from one hat and in the other place an equal number of slips, only a portion of which, say fifty, are numbered consecutively,

one marked "under," another "over," and the rest blanks. The tickets drawing the consecutive numbers are auctioned, then the "under" and "over" tickets, and after half the selling price is added and five per cent of the total deducted for charity, the pool is divided, half to the holder of the winning number, quarter to the tenth number above the winning one, and quarter to the tenth number below. The tickets "under" and "over" have double chances not only of taking half of the pool if the winning number is respectively below or above the consecutive numbers drawn, but of taking quarter of the pool if the winning ticket is within the first or last nine of these numbers. A more gambling plan, designed to shut out those who only subscribe for the purpose of making a profit on the sale of their tickets to other passengers, is to sell only a limited number, say twenty or thirty, high-priced tickets and draw a number to each ticket, the lowest number taking all below and the highest all above. When the tickets are auctioned, only those who have bought in one or more tickets are entitled to receive the half of the selling price of the numbers originally owned by them, the pool in the case of those who buy no ticket getting all but the entrance money, which is refunded. In all cases non-owners of tickets are permitted to buy at the auction, and a clear statement of the conditions under which the pool is made up should be posted in the smoking-room and the companion-way. Whenever possible, we had the auction on deck.

The posted conditions of a pool on the last plan were as follows: "Five shilling sweepstake selling pool on the ship's run to Sunday noon. Limited to 30 subscribers. Owners to receive half price of ticket; but if this half is above five shillings the excess goes to the pool, unless the owner buys his own or some other ticket. Lowest ticket takes all below, highest all above. Five per cent of pool goes to charity. Numbers will be drawn this, Saturday, evening about 8.30 in the smoking-room and then and there sold to highest bidder." These thirty numbers sold at prices ranging from 22 to 110 shillings, and aggregating £92 13*s*. 0*d*., of which

£38 2*s*. 0*d*. went to the ticket owners and £51 16*s*. 0*d*. to the pool, making, with the £7 10*s*. 0*d*. original subscription, a total of £59 6*s*. 0*d*. Seven original subscribers failed to buy a ticket, and one ticket was bought by a non-subscriber.

Decimal pools with entrance from one to ten shillings give another chance of speculating on the ship's run. The digits and cipher are drawn or allotted to the subscribers, and the pool is won by the number corresponding to the last unit in the ship's run. If the run is given in fractions of a knot, the pool is divided between the holder of the corresponding unit and the one above. It is usual to sell only one ticket in a decimal pool to each subscriber, but in case there are not enough subscribers there is no objection to subscribers having a plurality of tickets, as the pool must be completed by sale of ten tickets or the subscriptions returned.

By permission of the captain a concert was arranged for one evening, and a dance on deck for another. A *gymkhana* was organised, and prizes were provided for the winners of each sex in the various events. We had potato races; tugs-of-war; and races where the ladies ran with cotton to be threaded by partners who held needles at the other end of the deck, the first back with a threaded needle being the winner; races where the competitors ran down the deck to a table and there drew a pig on a piece of paper, signed it, and ran back. Points were given for swiftness and for artistic excellence. A pillow fight for the younger male passengers, who sat astride a boom under which a mattress had been placed and belaboured each other with pillows until one fell off, was a great success; but the most amusement was afforded by the necktie race, where the ladies raced with neckties to their partners, tied them in a bow, and raced back to the goal, where a committee of ladies gave a judgment as to which one had made the best bow in the least time. Then there was the feeding race, where the ladies each fed, with a spoon from a wine-glass of water, their partners, who then ran back to the winning post. Points for rapidity of water consumption, lack of spilling, and swiftness of foot. In another competition identical problems in addition, subtraction,

and division were set for the ladies, whose partners ran with the answers, the first correct paper handed in winning a prize.

On Sunday Mass was celebrated in the saloon before breakfast, and Service was held after breakfast. Leaving Marseilles Thursday afternoon, we arrived at Port Said Tuesday morning; and between these two places the meal hours were from 8.30 to 9.30 A.M. for breakfast, 12.30 to 2 P.M. for *tiffin*, and at both 6 and 7.30 o'clock for dinner, as we had too many passengers for one table.

Port Said is said to be peopled with the "outpourings of Hades, and the off-scourings of European brothels," and it endeavours to live all the way down to its evil reputation. It is an emporium of the indecencies of literature, art, and nature unredeemed by the saving grace of either cleanliness or beauty.

The train to Cairo left in the forenoon, and as the ship had to wait till the following morning for the mails to arrive *via* Brindisi, some of the party made a flying trip to Cairo, and rejoined us at Suez, where they arrived at 5 P.M. the next day, and had an uncomfortable wait for the ship until 3 o'clock the following morning. Those of us remaining witnessed the defeat of our friends in a cricket match with members of the Port Said Cricket Club, lunched at the Eastern Exchange Hotel, went to a concert at the Eldorado after dinner, and investigated the cosmopolitan mysteries of the Arab quarter before returning to the ship.

We took nineteen hours to go through the Canal, stopping about an hour and three-quarters at Ismailia, where a canal from the Nile at Cairo brings down the fresh water which is conveyed by pipes to Port Said. As the limit for steamers is ten kilometres an hour, we did the ninety-nine miles very little under the limit.

We had cool breezes until we entered the Gulf of Suez, to the east of which is the peninsula of Sinai, on which was pointed out to us peaks said to be Mt. Horeb and Mt. Sinai; but after passing the Strait of Jubal and going into the Red Sea, double awnings were placed over the deck, curtains suspended at the sides, and at dinner the *punkahs* were up and

moving. The pundits write it *pankha*, which means a fan, and say the word is derived from the Sanscrit *paksha*, meaning wing. The thermometer seldom got above 82° F. on deck, but it remained around that throughout the day, and never got below 76° at night, although it rained the night after we left Suez, and there was a shower the following afternoon. Stories of death on board ship by sunstroke or heat apoplexy were related by our seafaring friends, who believed that corpulent people were more liable to a stroke, and that it usually came after a sleep following a meal. The symptoms are stertorous breathing succeeded by collapse; and the treatment is to strip the sufferer, lay him flat on his back with the head slightly raised, fan him, and endeavour to restore circulation by rubbing and slapping until consciousness returns. It frequently requires six hours' continuous work before this result is reached, and in one case in the experience of one of the passengers it took eleven hours to restore the patient.

The third night out from Suez was the hottest as well as the most interesting in the Red Sea. At midnight we passed the volcanic island called Jebel Teer, and we saw the constellation of the Southern Cross on the horizon. The latter disappointed those who had never seen it before, but it was a welcome sign of coming into the tropics, and it recalled the last time I had seen it in the Gulf of Panama, and watched it recede into the ocean as I steamed up the Central American coast. There was a brilliant display of phosphorescence that kept the younger couples leaning over the rails long after the Southern Cross had lost its interest.

At noon the next day we passed through the smaller channel of the Straits of Bab-el-Mandeb, east of Perim, and arrived about eight o'clock at Aden. It was a lovely moonlight night, and after watching the "have-a-dive" boys go in fearlessly after sixpences, in spite of the presence of sharks, we went ashore and drove up to the wonderful fresh-water tanks five miles away, from which the town gets its supply of rain-water. The tanks, which were begun thirteen hundred years ago, will now, since they have been restored, hold a three

years' supply, or about eight million gallons, of drinking water. It sometimes happens that there is no rain for two or three years at Aden; but when it does rain there, it is likely to pour, and the tanks are often filled in a few hours. There is a large plant for distilling sea-water from which the ships are usually supplied, and camels carry this water for sale up to the old town, situated in the crater of an extinct volcano, on the road to the tanks. After visiting the tanks we strolled into a café, and amused ourselves listening to a Bedouin chanting a verse of the Koran, which was repeated in chorus by most of the others present; and watching the Arabs, Somalis, and other tribesmen from the interior and the East African coast, many of whom had come over for the fast of Ramadan. We had engaged, at sixpence a head, a guide whose chief accomplishment was that he could avoid telling the truth in seven languages and whose principal duty was to chase away beggars. He told us that, including the one and only European child in Aden, there are about forty thousand inhabitants; that there is good bicycling on the Arabian Road for about ten miles, and many bicycles may be seen late in the afternoon; that one should rise about daybreak, take an hour's exercise and a cold bath before breakfast, in order to keep in good health here, and although the English prefer a hot bath, cold sea-water is better; and that all religions are tolerated except the siesta-disturbing Salvation Army, but that amongst Europeans the most popular religion is the Masonic Church! We shocked the poor little man in many ways, but most of all when referring to the future we said "We will do so-and-so." Then he insisted upon our adding "D. V." or changing our expression to "We hope to do so-and-so." We found our way to the edge of the wharf, over boxes of cotton goods, bags of coffee and grain, and packages of skins, and got a small boat in the early hours of the morning to put us on board ship.

We had a wet night in the Arabian Sea, a deluge of rain with vivid thunder and lightning and a display of Elmo's fire on the rigging. The next day we passed the lighthouse on Minicoy Island and amused ourselves trying to catch

flying-fish with a small net on the end of a long pole, but gave that up for the engrossing occupation of calculating the exact hour we would arrivé at Colombo. This turned out to be at seven in the morning of the twenty-fourth day after the ship left London, and we found we had come about 7000 sea miles, the total being made up of the following distances from port to port: London to Gibraltar 1300; to Marseilles 693 more; to Port Said, 1508; to Aden 1397; to Colombo 2093; or London to Colombo, 6991 knots.

CHAPTER II

CEYLON

Colombo Harbour. The Colpetty Road and Mount Lavinia. The Fort. The Natives. Galle Face Hotel. "The Scoundrel." Kelaniya. The Coast Railway. Galle. Peradeniya Gardens and Kandy. Tea.

THE approach to "Lanka's Isle" on a clear morning is something to be remembered, not only on account of what is actually seen but as an introduction to the sights and scenes of the far East. The mountains at the core of the pear-shaped island, topped by Sumana, or Adam's Peak, stand up in the background, while from their base to the fringe of cocoanut palms on the coast-line there seems to be nothing but a dense green jungle. You may catch sight of Mount Lavinia Hotel seven miles south, or the lighthouse in Colombo, before coming to anchor under the protection of the breakwater; but when the vessel is once moored, there are other things to look at. The ship will be at once surrounded by queer craft containing a miscellaneous assortment of humanity, emitting a confusing Babel of noises. The naked boys in "dug-out" canoes armed with small plain paddles like a lath, are waiting to dive for coins or pick up other trifles dropped from the ship; and sometimes a party of them would come out on a raft-like catamaran. Outrigger canoes, very narrow but very safe, compete with the steam-launches and whale-boats for the honour of carrying you and your belongings ashore.

Tambies invade the ship and offer you bargains in all sorts of goods, but we resisted their swindling devices and submitted later to the milder form of cheating practised by the regular native or Indian shopkeepers. *Dhobies* offered to



BEACH AT MOUNT LAVINIA, CEYLON.
Photographed by Plâté, Colombo.

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take the soiled linen of those going on by the ship and to return the wash during the day; and tailors promised you complete suits of white or khaki clothes in the same short time.

Some of the large boats in the harbour were worked with peculiar oars shaped like an elongated mustard spoon; and some small boys in a tiny boat were moving about at a good pace by using their loin-cloths as sails. We put our luggage in the charge of the hotel porters who came aboard ship, and went ashore in a canoe, for which the boatman got a shilling a head, instead of his legal fare of sixpence, or rather a quarter of a rupee. There was no examination of passengers' ordinary luggage at the custom-house, but every nailed-up box, however small, had to be opened, and firearms had to pay duty. Those of us who had paid ten shillings in London for the luxury knew that our safe arrival would be announced to our friends in England the same morning if we took care to hand in our cable ticket to Reuter's agent on landing.

In spite of the many pleasant acquaintances made on the voyage, we fully appreciated the feeling of relief so many travellers profess upon leaving a P. & O. steamship, and were glad to be free to change to some other line. The main cause of complaint was the food, which by the time we got into the Arabian Sea was almost uneatable. It was fair as far as Suez, but very bad from there to Colombo. Among minor comforts, even ship letter-paper was conspicuous by its absence. However, we found the dates of other liners would not suit us from Colombo to Singapore, and we accordingly stopped at the P. & O. office to put our names down for berths. There we found that nothing definite could be booked before the steamer's arrival, as no cable information of berths engaged is sent in advance from Bombay to Colombo. As a result of this bad arrangement, six passengers in one party were offered, when the ship arrived, berths in no less than five different cabins.

Protected by straw hats and sun-umbrellas we first went and bought *solar topees*, and felt safe from the effects of the

sun under our pith or cork headgear. We had been warned of the danger of exposing ourselves to the sun, and were not surprised to hear later in the day that one man who had tempted Providence in a cloth cap had fallen victim to a severe sunstroke. After a narrow escape from being run down by one of the cars of the electric trolley lines that have their joint terminus opposite the Grand Oriental Hotel, locally known as the "G. O. H.," we took rickshaws to the Galle Face Hotel, to see if our luggage had safely arrived; but when we approached the gateway to the hotel grounds, our coolies stopped short and said they were not allowed to go any farther, so we asked them the fare and paid our two shillings each. When we got to the door, we found how neatly we had been tricked; for there was no reason for stopping at the gate, except to prevent our seeing the very conspicuous scale of fares posted at the door, which showed that we had been charged six times the proper amount.

We devoted the rest of the day to seeing the sights in the company of some of our fellow-passengers who were leaving on the morrow for Australia. We first drove to Mount Lavinia by way of the Kollupitiya (or Colpetty) Road, — a drive full of interest and entertainment, for it is an epitome of most that is pleasant in the life of the island.

The Fort at Colombo, with its bright, clean buildings and broad, hot roads, is mostly occupied by business houses and government offices, while to the east lies the Pettah Division, where, in dust and bad odours, the poorer natives mostly congregate, and where trade and commerce can be seen in their ugliest forms; but to the south and east of Galle Face are the newer suburbs where the well-to-do classes have their homes, and take their pleasures, amusements, and recreations amidst trees and shady gardens. We had the choice of going singly by rickshaws drawn by two coolies, or in couples by bullock-hackeries, or four of us in a carriage drawn by a wretched horse; and we selected the latter method of conveyance for the sake of sociability. We fully expected to turn out and walk most of the way, but the willing animal pulled us gamely over the smooth, level roads at a very fair pace, and

looked no worse for it at the finish; and we were too absorbed in the kaleidoscopic sights of the road to think much about the horse during the drive. The diversity of races and costumes, and the variety of the vegetation, especially palms and other endogens, lend a peculiar charm and picturesqueness to this short drive that is particularly grateful to the traveller after the monotony of life aboard ship. The cocoanut palm is ubiquitous, but there is also the jak, tamarind, almond, mango, and vanilla, the beautiful fan or traveller's palm, and even the kital and palmyra. Near the new race course in Victoria Park, formerly called the Cinnamon Gardens, the sensitive plant abounds, and the cinnamon bushes cover the white sand. The growing and preparation of this spice still remains entirely in native hands.

Along the road are Christian churches for Europeans and natives, Hindu temples for the Tamils, Buddhist temples for the Singhalese, and mosques for the Moormen and Malays. Individuals of these various races and cross-breeds of all sorts and of all tints of complexion, from the nearly white burghers (mostly of white fathers and Singhalese mothers, and some of them descendants from the old Dutch and Portuguese colonists) to the brown Tamil or almost coal-black Moorman, swarm around the road. The Singhalese men look quaintly effeminate in their petticoat-like garments, with their hair drawn back in a knob, and a semicircular comb worn diadem-fashion. The Buddhist monk, with shaven pate, goes by, his yellow robes rustling in the breeze, followed by a boy carrying his large shield-shaped palm-leaf sun-umbrella. The sleek Bombay merchant and the fierce-looking, bearded Moorman rub shoulders, and the Tamil coolies toil contentedly at their labour, doing good service with their *mamooties*, — a sort of mattock shaped like a carpenter's adze, but with a longer and wider blade. These Tamils from southern India do the bulk of the work on the up-country tea estates as carriers and labourers. The full-grown men wear a tape or string around the waist, to the back of which is fastened a strip of cotton cloth about six inches wide, which passes down between the legs and up under the string in front, the loose end of the

strip falling over and hanging down five or six inches. A ticket or charm hanging around the neck, with the decoration of the forehead, after the daily bath, with three horizontal lines of ashes from burnt cow-dung, completes their costume. The Tamil women, as also the women of other races in Ceylon, are modestly clad, and generally keep the breasts covered. They wear ornaments in the side of the nose, the left nostril only being usually pierced, but sometimes both, and rings are worn not only on the fingers, but on the toes. They do their share of the hard work, and we even saw some small children breaking road-metal on the wayside; but, as a rule, the little ones, swollen out with a diet of rice water, run about free from all care and clothing. Children of rich parents often wear heavy ear-rings, or more frequently a silver or even jewelled ornament tied round the waist, and dangling down in lieu of a fig-leaf, — a notice that clothing is dispensed with from choice and not from poverty.

The census of March, 1901, showed a population of 3,566,000 in Ceylon as compared with 3,012,000 in 1891. The total is made up as follows: —

Singhalese	2,331,000	
Tamils	952,000	
Moormen	228,000	
Burghers and Eurasians	23,000	
Malays	10,000	
Resident Europeans	6,000	
Others	16,000	3,566,000

The population of Colombo increased during the same period from 126,825 to over 155,000.

At the Grand Hotel, Mount Lavinia, we were induced to drink cocoanut milk, fresh from nuts brought down by expert climbers, who swarmed up the trees, with their feet tied loosely together to give them a grip on the smooth trunks. We agreed that we had seldom tasted a more insipid beverage.

We drove back through a throng of carriages, of bullock-carts, drawn by slow-moving beasts with humps over their shoulders, and guided by a rope through the nose, of rickshaws drawn by splay-footed Tamils, and of occasional pony-

traps or bullock-hackeries, the latter going at a surprisingly smart pace.

Our dinner was most cheery, and we did full justice to the most excellent curries, made with the juice pressed from scraped cocoanut, and served with a great variety of relishes, such as plain and devilled grated cocoanut, mango, cocoanut, and other chutneys, and small pickled onions. We had for dessert iced mangosteens, one of the few tropical fruits that compare favourably with those of the temperate zones, and we kept the waiter busy cutting off the upper halves of the tough, leathery, deep maroon rinds ornamented with a star-shaped excrescence on the flat top, and handing us the luscious fruit. We smoked our cigars on the covered veranda, while watching a heavy rain and vivid lightning storm, and then to bed, in rooms separated by thin walls reaching only halfway to the leaky ceiling, a capital arrangement for coolness and airiness; but as every movement in the neighbouring rooms is painfully distinct, a poor lookout for any one troubled with insomnia. However, it was a vast improvement on a ship's cabin, and a great comfort, after having been interviewed in the bath-room by cockroaches fully two inches long, to lie under the mosquito netting on a big soft bed, instead of the narrow shelf of a berth to which we had become accustomed.

Our first care the following morning was to engage a "boy," and we addressed ourselves to the hotel porter to procure us the necessary evil. Since 1871 all servants are registered by the police, and are given a book in which each employer in succession fills up a form giving the rate of wages paid, the duties for which the servant was engaged, the length of time he or she remained in the position, the cause of leaving, and a character. If the latter is very bad, the servant promptly loses the book, and applies for a new one. It is the custom to leave the book with the employer during the period of service, and we found afterward that our boy had already lost two books, that the one left in our hands was full of unsatisfactory details in regard to the boy's character, and that an earlier perusal would have acquainted us with the

fact that he was asking us to pay him for his services four times as much as he had ever received before. But we had not been warned to ask for and examine his book before engaging him, and were told that good boys were hard to get, so we engaged him out of hand on his own terms, and upon the porter's recommendation. His English was somewhat limited, and he found it so difficult to pronounce our names that he concluded by calling each one "Massa," and was rejoiced when we gave him the highly descriptive title of "the scoundrel." However, he was a willing if lazy slave, only got blind drunk once, and limited his stealings to an automatic cigar-lighter, which he very much admired, and called "Massa's fire-box." Having engaged him, and advanced him ten rupees on account, we took him for better or worse, and kept him till we left Ceylon.

The German manager of the Galle Face Hotel disclaimed any responsibility for the luggage, wash, mail, or telegrams of his guests, or for any of the acts or omissions of his servants. He was content to declare that they, as well as all other servants in Ceylon, are rascals, thieves, and liárs, and thinks he has done his full duty in so warning you.

We devoted one day to the northern end of the town, driving through the Fort, where the *punkah-wallahs* on the verandas were sluggishly pulling the ropes with their feet, and thence into the Pettah where the Moormen traders gather, and where there is a Thieves' Market into which goods and chattels mysteriously lost or stolen usually find their way. We looked in at another market to see the fruits and vegetables, and the many stalls exhibiting for sale the areca-nut, the leaves of the betel pepper, the ginger, the tobacco, and the *chunam*, — a fine slaked lime produced from calcined coral, — all used together by the natives for their habitual "chew." We went through the quarter where the Indian rice-dealers, or *chetties*, congregate, and came to the old Wolvendaal Church, capable of holding a thousand worshippers.

The engineer of the new Harbour Extension Works and Graving Dock had invited us to visit the works, so we took

this opportunity of inspecting the plant, and the various processes of making the Portland cement concrete in steam mixers, filling it into the teak moulds, and handling and setting the fifteen to thirty ton concrete blocks both above and under water. Then we went through the Roman Catholic suburb of Mutwal to the Kelani-ganga, crossed over by the Victoria Bridge, and followed the river bank up about two miles to the Buddhist temple to see the *dagaba* and the bo-tree. Here the kindly old priests gave us some "temple flowers" (the alaria or frangipanni of the West Indies), and the following copy of "The Laws of the Lord": —

1. Destroy not any life.
2. Take not that which is not given.
3. Refrain from unlawful sexual intercourse.
4. Scrupulously avoid every kind of untruth.
5. Drink not intoxicating liquors.

We told them we preferred Sir Edwin Arnold's rendering of the Five Rules, but the author of "The Light of Asia" was unknown to the high priests of Kelaniya and we turned back from the neglected shrine and returned by another road from the Bridge to the Galle Face Hotel, passing the bathing-place in the lake.

Another day we had an early breakfast, beginning with papaya (or papaw), a fruit like a sweet melon with seeds similar in appearance to capers, eaten with lime-juice and sugar, and finishing off with curried "lady-fingers." The latter is the okra of Greece and the West Indies, the vegetable commonly used in the southern United States to make "gumbo" soup. The papaya is of the passion-flower family and is believed to have been introduced into India from North America, where it is indigenous to the coast of the Gulf of Mexico and where it is called the papaw or pawpaw. The fruit, which is produced only by the female tree, is highly valued for its medicinal qualities and is a powerful digestive. After breakfast we took the first train by the Sea-coast Line to Galle. There are twenty-five stations between Colombo and Galle, and it takes about four hours to do the seventy-four miles. The railway, which is so full of curves that it is said

to "dodge the cocoanut trees," follows the winding but excellent highroad southeastwardly along the coast, and the trip, although hot and dusty, is certainly interesting. The locomotive carries a cow-catcher, and at the Slave Island station a horse, attached to a carriage containing four people, fell on the line and was bodily lifted to one side by the cow-catcher, escaping with a few bruises while the people in the carriage were unhurt. The line runs through a populous district, the thickly scattered houses being mostly built with walls of palm-leaf mats or *dobe* and the roofs are tiled or thatched. Most of the cocoanut trees in the compounds are bound round halfway up the trunk with dried palm-leaves as a protection against thieves, whose attempts to steal the nuts by climbing the trees would be betrayed by the crackling of the dried leaves. The sea is in sight from time to time, and fishing seems to be the continual occupation of the inhabitants. The long nets are taken out by outrigger canoes, with sails, called *warkamoowee* and afterward slowly drawn in from the shore. We made the circuit of the ramparts of the old fort at Galle, visited All Saints' Church, and walked through the sleepy town after luncheon at the Rest House. But we hardly felt repaid by what we saw for the eight hours spent in the crawling train, and we were glad when night came and we arrived back at Colombo.

It is worth while going some morning or evening to the top of Maligakanda Hill, near the Maradana railway station, where the service reservoir of the Colombo Waterworks is situated, if only to see how completely the town and suburbs are concealed by the palm trees. There is a Buddhist temple near the foot of the hill where one may linger for a few moments before walking up. At the top we found a few Singhalese boys flying kites, native fashion, with the tails up.

On the day we landed, Cautley and I had begun to make preparations for a trip to one of the ruined cities and had wired to the Rest House keeper at Matale to reserve us the box-seat on the coach to Anuradhapura; and as soon as we knew that our places were engaged, we left Colombo. The railway to Kandy is the pride of Ceylon, and many

make the journey to Kandy and back simply for the sake of the views which are to be seen from the right-hand side of the train going up. The gauge of the road is five feet six inches, the standard of the railways in India. For the first fifty miles the country is low-lying and very unhealthy, but at Rambukkana the ascent commences, and between this and Kadugannawa, the next station, the line mounts in about twelve miles nearly fourteen hundred feet and then descends slightly to Peradeniya Junction where one changes cars to the branch line for Kandy, twelve minutes further on.

We had a permit from the general manager to ride on the engine, and availed ourselves of the privilege going up the *ghat*, where two were attached to the train. The engineer explained to us the use of the lever or "tell-tale arm" attached to a chain running the length of the train and fastened to the forward engine, so that the angle of the arm's elevation enables the engineer on the rear engine to regulate the power to be applied in pushing the train. He stated that wood, as well as Indian and Australian coal, was used on the engines, which were working at one hundred and fifty pounds' pressure. Ootooankanda (Camel Rock) or "Robbers Rock," the former stronghold of the bandit Sardiels, was pointed out to us across the valley. The railroad winds up the side of the steep mountain of Alagalla, and there are places where one can look from the train window down sheer precipices into the Dekanda Valley, while all along the line the scenery is exceptionally fine. Sensation Rock, at the top of the pass, affords a beautiful panorama of the low country.

After visiting the Peradeniya Gardens (surrounded on three sides by the Mahawelli-ganga), where there has been brought together a magnificent collection of tropical trees and plants, and where our attention was called to the gigantic rubber trees, we went over a tea-factory near by, and saw the various processes of converting the leaf of the tea camellia into the product ready for the tea-table. A century ago an unsuccessful attempt was made to cultivate tea in Ceylon, but it only began to be grown and exported in 1884, since when it has rapidly become the most valuable export from

the island. The managers of the estates are Europeans, and many of them are young Scotchmen, the sons of market gardeners. "Creepers," as young assistants are called, who come out to learn the business, are glad to accept billets at one hundred rupees a month, and billets are harder to find than creepers, even at that small pay. Tamils are the best labourers, and are preferred where they can be got, while women and children are employed to pluck the leaves. All the different grades and qualities of tea come from the same plant, the finest being made from the young leaves just budding out. The leaves are gathered and spread out evenly to wither for twelve hours or so, and when soft are crushed or rolled so that the leaves are broken and the juice oozes out. Then the wet mass is allowed to ferment; and when this critical operation has reached the proper point, which is judged from the colour assumed by the leaf, it is spread for a short time in the sun and then dried by heated air. After being sifted and packed it is ready for market. At Kandy we visited the Dalada Maligawa, or Temple of the Tooth, where is enshrined a relic alleged to be a tooth of Buddha, also "Adam's Footmark," the Tombs of the Kings, and other local sights; but more interesting than these are the drives around the hills and the natural beauties of the vicinity.

CHAPTER III

CEYLON

Matale and the Coach to Anuradhapura. Bicycling in Ceylon. The Northern Road. The Ruined Cities. The Bo-tree. The Dagabas and Other Monuments. The Fever Season. The Brazen Palace. The Rock Temple. One of the World's Wonders.

FROM Kandy we went by train in an hour to Matale, and found rooms reserved for us at the Rest House there. The system of Rest Houses established in Ceylon is excellent, and far superior to the Dak Bungalow system of India. Rooms may be engaged in advance, and the beds are good and the bedding clean. The charges for these go to government, but the Rest House keeper supplies food, drink, and other comforts at an established tariff, and prompt satisfaction is given if there is any just cause for complaint. We had a very good dinner at the Matale Rest House; hot baths were supplied, and, with perhaps the exception that the cloth ceiling to our bedroom was somewhat dilapidated, we found everything very satisfactory.

There is a very cheap and good telegraph service in Ceylon, the charge for eight words being a quarter of a rupee or twenty-five cents, equal in value to about fourpence; the address is free, as is delivery within a mile of the office. We found it necessary, in order to be quite sure of getting our wants supplied, to telegraph to Dambulla to order the next day's lunch, and to Anuradhapura to reserve rooms during our stay, and places in the coach for our return.

The Matale coach is a covered wagonette with a seat in front to hold two beside the driver, and lengthwise seats at the sides, each to hold four. The seats are cushionless, and the springs poor, and we were glad of our wire pillows and

our rugs to sit on during the twelve hours' drive to Anuradhapura. The distance is only about sixty-eight miles, divided into sixteen stages, so that the pace between stops is only about six miles an hour. Two horses draw the coach, and never outside of a knacker's yard was such a collection of diseased, broken-down, and vicious horses seen as the thirty-two poor beasts that, with harness to match, laboriously dragged us during the day's drive. The coach was full, and contained three on the front seat, eight inside, and one on the step in front, and one on the back step — thirteen in all, together with about three hundred pounds of luggage slung underneath, and half a dozen mail-bags on top ; and the evident sufferings of the poor animals pulling this enormous load in the tropical sun spoilt an otherwise interesting drive.

The time and fare table informed us that there were four classes, the fare for the first class, which included Europeans and high officials, is fifteen rupees each, burghers (half-castes) and *mudaliars* (head natives) must pay ten rupees, ordinary native officers and tradesmen somewhat less, and coolies and ordinary natives seven rupees. In Ceylon and throughout the East, except in the Dutch East Indies, "a European" means "a white man" whether European, American, Australian, Canadian, South American, or from any other part of the world. The accommodation on the coach is the same for all; but the superior have choice of seats over the inferior classes; and if there is not room for all, then the holders of inferior-class tickets must remain behind. In order to be sure of a seat at an intermediate station a seat may be booked by paying the fare from the terminal station. Only thirty pounds' luggage is taken free for first-class passengers. The whole coach can be engaged for three passengers for sixty rupees each way, and fifteen rupees extra for each additional passenger. Beyond Anuradhapura up to Jaffna the coach is a springless covered cart, capable of carrying two passengers and the mails, drawn by two bullocks, and the pace is about three miles an hour.

We met an enterprising couple who had bicycled from Kandy in two days, riding only in the cool of the mornings

and evenings. They left Kandy one evening and bicycled the seventeen miles to Matale, from whence they started the next morning at 7 and did the twenty-eight miles to Dambulla by 10.45, having walked up all the hills. The next morning they were off at 7.15 and arrived at Tirappanai, about twenty-five miles, at 10.20. Leaving the same afternoon at 4 they did the remaining fourteen miles to Anuradhapura by 5.45 P.M. There are plenty of good bicycling roads in Ceylon, in fact the surface of the roads is everywhere good, but there are plenty of long grades to surmount. A good brake and "tropical tyres" are necessary, while a low gear is the most satisfactory.

Matale is prettily situated, and the seventeenth mile-post from Kandy is in the village. The road to Anuradhapura is well metalled and drained, but in places where there had been recent repairs the surface had not yet been rolled. The first stages to Nalanthai are pretty and well shaded, and very pleasant in the morning air. Just after passing the twenty-first mile-post there is a hill to go down, and some sharp turns in the road, which then crosses over a bridge, and up a short hill. Near Nalanthai there is a river crossed by an iron bridge, and a couple of miles farther on a steep hill to ascend where first-class passengers walk and the others push. A narrow bridge is crossed just before the thirty-fifth mile-post and a short hill follows. Another iron bridge succeeded by another hill to be walked, brings us to the forty-first mile-post. Five miles farther on is Dambulla, and from Nalanthai the road has been fairly shady, and the incidents of the journey were of sufficient interest to prevent monotony. There are posts every quarter of a mile, the one-quarter being indicated by a triangle, the one-half mile by a square, and the three-fourths by a combined square and triangle. During the last stage before Dambulla, where we had an excellent luncheon at the Rest House, cocoanut palms, the surest indication of recent habitation, began to be scarce, but on the whole the morning's journey was full of variety. Jack-fruit, bread-fruit, and wild pepper grow along the roadside, and the white egret or paddy-bird, snipe, jungle-cock and fowls, jungle-crow, and kite, fly

from time to time over the road and disappear into the thickets; jackals, mongoose, and snakes put in an appearance, and a small leopard ran across the road just ahead of us. We even heard wild elephants in the jungle but never saw one. The road from Dambulla runs northward straight through the jungle, and there is hardly a sign of human habitation, except at the end of each stage where we changed horses. Night fell before we arrived at Anuradhapura, and we rejoiced when our day's journey came to an end as the Rest House lights came into view at quarter past eight. The coach is due to arrive at 8 P.M., and is usually, we were told, one to three hours late, and one night it turned up at 1.30 A.M.

Any one who has read H. W. Cave's "Ruined Cities of Ceylon" or Wallace's description of Anuradhapura will understand that there is much of absorbing interest to be seen, and that many days may be spent in exploring the ruins of this great city founded about the time of Buddha's death, nearly twenty-four centuries ago, and for many centuries buried in the jungle and lost to mankind. Buddhism was introduced into Ceylon by Prince Mahinda over three hundred years before our era, and Anuradhapura and Mihintale, eight miles to the eastward, were the strongholds of the new religion. There are written records of the city's early history and of the planting, in the third century B.C., of the cutting from "The Bôdhi-tree (thenceforward in all years Never to fade, and ever to be kept In homage of the world) beneath whose leaves It was ordained the Truth should come to Buddh," and there are numerous references in Indian literature during the intervening centuries to establish the fact that the "bo-tree" has lived through all the ages since. Meanwhile the city rose until its citizens, occupying the 250 square miles enclosed within its walls, probably numbered two to three million souls, — a city larger in area than, and equal in population to, Paris of to-day. This great city with its stupendous monuments was destined, through the fortunes of war, to fall into decay and finally to be overwhelmed and covered by the jungle, existing only in legend until recent years, when a systematic plan was adopted to unearth some



Stone Canopy, Anuradhapura, Ceylon.



Rest House and Coach, Anuradhapura, Ceylon.

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of the more important buildings, and to repair the tanks and to uproot the trees that had covered the great *dagabas* and given them the appearance of precipitous hills rising above the level plain.

It is these *dagabas* (*dagobas* or *daghopas*) or *topes* that are the most interesting of the ancient monuments. They are countless in number and of all sizes, and are generally of solid brickwork. The half dozen larger ones are each said to contain some relic of Buddha enclosed in receptacles one within the other, which decrease in the value of the material of which they are composed as they increase in size, and finally are placed in the centre of the structure which is built solidly around them. The form is bell-shaped, surmounted by a cube supporting a conical spire, both of which have in most cases fallen. There are *pokunas*, or tanks, innumerable for drinking water and bathing, and ruins of palaces, temples, and statues, some of them being restored and some still hidden in the rank vegetation.

Two roads, an outer and inner circle, begun about fifteen years before our visit, enabled us to make the circuit of the principal monuments, and both rounds can be made in one day if time presses. Procuring the services of the town librarian as guide, we chartered the only trap in the place and explored the outer circle, first visiting the double, or Kuttam, *pokuna*, and then the Jetawanarama Dagaba, the second in size, whose present height is about 250 feet. This was still covered with trees, among which countless monkeys were disporting themselves. The base was cleared, and there has been brought to light a fine lotus altar, now covered with the offerings of pilgrims, many of whom we had seen on the road and around the Rest House. Many had come from Burma to make the pilgrimage to the sacred Bo-tree, and their bright costumes could be seen from time to time flitting through the trees as we drove along. We plucked specimens of the "cobra-plant" with its two sharp curved thorns, and noticed the swarms of brilliantly tinted butterflies at this *dagaba* before we left to go to the ruins of the palace of Maha Sen, where there are fine

granite monoliths. Here, before the ancient entrance, is a fine "moon-stone," decorated with concentric semi-circles of lotus leaves separated by a procession of elephants, horses, lions, and bulls, and by another of geese, all carved in relief, and almost as perfect as when it was placed in position 1600 years ago.

We next passed the "Elephant's Stable," and came to the ruins of the Peacock Palace, with its carved stair-rails, and we saw statues of Buddha with a head covering carved in the shape of a cobra's hood. Five large statues of Buddha seated and several *pokunas* came next. At every turn are ruins waiting to be unearthed and brought to light by the intelligent but slow efforts of the officer in charge of the archæological works, who is doing wonderfully well with the very limited means at his disposal. Besides the scientific value of the archæological discoveries already effected, there have been commercial benefits from the repairing of the tanks. Our guide informed us that land had sold as high as 100 rupees per acre which formerly could have been bought at 10 rupees.

Although at the time of our visit the fever season was supposed to be over, we took small precautionary doses of quinine night and morning. In Ceylon quinine may be taken with advantage in similar doses to those customary in England and other moist countries, say up to fifteen grains as an exceptionally big dose. In dryer countries larger doses are not uncommon. If you do not expose yourself to danger from the direct effects of the sun, and can stand high temperatures, the hottest weather is the safest to explore the jungle, for fevers and sickness are less to be feared then than at any other time.

Close to the Rest House at the beginning of the Inner Circle is the Brazen Palace, a grove of squared stone pillars, standing more or less upright without a sign of the metal from which it takes its name, and without any crosspieces or other remains of a roof. A short distance farther on is the enclosure containing the sacred Bo-tree, which is so walled up with terraces of masonry that no accurate idea

of the size of the trunk can be formed, but it is a noble tree, and the courtyard is filled with its progeny. The leaves are nearly heart-shaped, are obtusely scalloped, and have a continuation of the leaf-stem in the form of an almost straight tendril. The courtyard and trees are full of monkeys protected by the priests with religious care in remembrance of Hanuman, the monkey god, who rescued the incarnation of Vishnu known as Rama. We bought bananas to feed the little animals, but they were shy of us and scampered out of reach as soon as they could seize a morsel. We left the monkeys to go to the Miriswetiya Dagaba, which was in process of restoration by a Siamese prince. The top had been cleared, and the outer layers of brickwork partly restored, when work was abandoned for lack of funds, it is said; and we ascended something like sixty feet by a primitive ladder left by the workmen and worked our way to the top at the risk of our necks. Nearest of all to the Rest House is the Ruanweli Dagaba, one of the oldest and finest, although it has been much reduced in height. The platform is surrounded by elephants' heads in brickwork, and prominent among many of the remains on it are three large statues of Buddhas in line with a still larger one of some king. There is also a spire. Restoration is carried on by the pilgrims, who buy bricks at two Singhalese cents apiece, and carefully add as many as they can afford to the slowly increasing mass. Another *dagaba* with three rows of columns at its base was known, we were informed, as the Lankarama Dagaba.

The Rock Temple of Isurumuniya, the most picturesque of all the ancient monuments, built on and in an isolated mass of rock jutting up by the side of a tank, has interesting sculptured tablets, and some frescoes, and from the topmost platform a fine view is to be had of Mihintale, where the apostle Mahinda came to dwell. The eight-foot high monolithic statue of a seated Buddha, the stone canopy so ingeniously restored, and one of the great tanks had also to be seen. We saw the nearly perfect dome of the Maha Seya Dagaba, as well as the Thuparama Dagaba. The latter had been recently gilded in large patches by Burmese and Siamese

pilgrims, and is only 60 feet high, and 40 feet in diameter, but the oldest of all, and the most completely restored as far as the main structure goes. The platform is still littered with the ornamental columns, each of a single stone, a small proportion, only, remaining standing. There is a monolithic cistern near the entrance.

We had reserved for the last the Abhayagiriya Dagaba, which was completed two thousand years ago. This is the largest, and has a base covering 8 acres, a circumference of over 1100 feet, and measured, when we saw it, 330 feet to the top of the broken cone which caps the structure, and which originally rose 405 feet from the base. Think of a solid dome of brickwork reaching with its pinnacle as high as St. Paul's Cathedral to the top of the cross, or of St. Peter's, from the pavement to base of the lantern, and containing over 20,000,000 cubic feet of bricks. This does not, of course, compare with the Great Pyramid of Egypt, which is built on a square of 755 feet and covers 13 acres. The height of that is now 451 feet, originally 481 feet, and its solid contents are estimated at 85,000,000 cubic feet. But Abhayagiriya is bigger than the Third, or Red Pyramid, which occupies a square of 346 feet, and was 215 feet high when completed. There are some curious carvings on the altars that have been unearthed at the base of this *dagaba*. In spite of some recent attempts to render the ruined top safe, we were warned against going to the summit, and were reluctantly compelled to forego the ascent and miss the fine view of the surrounding country that would have been our reward.



THUPARAMA DAGABA, ANURADHAPURA, CEYLON.
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CHAPTER IV

CEYLON

Dambulla. The Railways to Bandarawella. The Tea-planters. Sport. Go-as-you-please Spelling. Nuwara Eliya. The Ascent of Pedro. Hakgalla Gardens. From Ceylon to Java. Penang. Water-spouts. Singapore. A Curious Illusion. Krakatoa.

On our return from Anuradhapura we lunched at Kekkaravai, and shortly afterward had a delay of three-quarters of an hour while a fresh horse was sent for to replace one of ours that had dropped dead in the traces. We filled in the time opening one of the numerous white-ant hills that are scattered all along the road. At Dambulla (or Dambool) we left the coach to visit the Rock Temples and inspect the old frescoes, and the reclining statues of Buddha nearly fifty feet long, and carved out of the living rock; and after going to the top of the Rock for a view of the surrounding country, of which the most prominent object is the Rock of Sigiri to the east, rejoined our conveyance at the forty-fourth mile-post, which we left at 4 P.M., arriving at Matale at 8.35 P.M. We passed many bullock carts on the way laden with tobacco from Jaffna, and pack-bullocks laden with rice, and, as night fell, witnessed many a quaint domestic scene as the Burmese pilgrims gathered around the camp-fires on the roadside. The tinned butter we got at the Rest Houses came from France, Australia, and India.

We slept at Matale, and the next morning took the 9.20 train for Bandarawella, the terminus of the main line from Colombo, changing at Peradeniya Junction, between which station and Nawalapitiya we had tiffin in the refreshment car. The line ascends the valley of the Mahawelli-ganga, first through paddy-fields (paddy, or padi, is rice before it is

divested of its husks) and then through tea estates, and affords a succession of fine views. Between Galboda and Watawala we passed the point where a landslip occurred in 1886 which blocked the line for six months. Near Hatton the line passes through the longest tunnel in the island, measuring 1842 feet. The station is 4141 feet above the sea, and is the centre of great tea estates, built up on the old coffee plantations which were ruined by the ravages of the fungus that attacked and destroyed the coffee-plants in the decade ending in 1880. The line descends from the tunnel to Talawakele, affording views of the Great Western range of mountains, the Dimbula Valley, and, near the latter station, of the St. Clair Falls. After leaving Talawakele the Bridal Veil Fall appears on the left, and the line begins its stiff ascent to Nanu-oya, 5291 feet above the sea. Near Watagoda is the "soda water bottle curve," and the turnings and twistings of the line to gain altitude in a contracted space show what difficult engineering problems had to be overcome, and how much skill and ingenuity were employed. Adam's Peak, which we had seen from Hatton, now dominated the landscape, and the Dimbula Valley was spread out below us. Close to Nanu-oya, where we again changed cars, the line passes by a bridge over a waterfall, and the carriage-road to Nuwara Eliya runs up this valley to the point where it forks and branches off to Horton Plains and Elk Plains. Farther on are a succession of views to the right, and a much finer waterfall. On the way up, one of the planters signalled by means of a mirror to his estate, fifteen miles away across the valley, that he was on the train, and received an answering message by heliograph. Still ascending, we reached, between Pattipola and Ohiya, the summit of the line, 6224 feet above the sea. Just beyond Ohiya the line is on the watershed, and we looked down on either side over the grass *patanas* of the Uva Province, and over mountains and valley, rivers and jungle, to the horizon bounded by the sea over fifty miles away. There is a similar point of view on the divide at Haputale Station, and from there to Bandarawella, nearly 2200 feet below the summit, the line looks down to the left over a



ROCK TEMPLE ENTRANCE, DAMBOOL, CEYLON.
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grand valley, dotted here and there with paddy-fields and coffee plantations. The fungus plague does not seem to have crossed the mountains, and some of the old coffee-plants still thrive in this neighbourhood. The train arrived at Bandarawella on time, at 6.45 P.M., and we found excellent board and beds at the hotel, a branch of the Grand Hotel at Nuwara Eliya.

We made the acquaintance on the train of several pleasant young planters who welcomed us as "new chums," and to whom our somewhat stale news from "home" still retained some freshness, and we heard the complaints against the powers that be and the state of markets and labour that are usual with cultivators of the soil in all countries. The question of the railways was an absorbing topic. The projected railway to Anuradhapura did not please the planters, although they admitted that the opening up of the country would stimulate immigration, and result in an increased production of rice. But meanwhile the railroad was paying 50 cents a day for men and 37 cents a day for women, while the rate paid by the planters was only 33 cents and 25 cents respectively, so that for the time being labour left the estates in spite of the importation by the railroad of coolies who would, when the road was completed, be an addition to the old hands available for tea-planting. The rupee, worth about 16 pence sterling, is divided in Ceylon into 100 cents, and there are coins as small as $\frac{1}{4}$ cent, equal to $\frac{1}{25}$ of a penny. The planters' wage for men is equal to about 5 pence English, or 10 cents American money, per day. But the Tamils manage to supply themselves on this pay with the bushel of rice a month that each is estimated to consume as well as the betel to chew, the arrack to drink, and the other luxuries and comforts they occasionally indulge in, and to save in a few years an amount sufficient to retire in easy affluence to their Indian homes. They earn on an average about 9 rupees a month, say 108 rupees a year, and buy rice from the planters at a fixed price of 4 rupees a bushel of 50 pounds. Each coolie buys about 20 bushels a year, eats about 12, and barters the other 8 bushels for his luxuries as he requires them. Women earn

less money and consume less rice per head. Tea-plucking goes on all the year round, but is slack in July, August, and September. Tea-pluckers are paid from 1½ to 2½ cents per pound of leaf. There had been no appreciable change in rates paid for labour during the time the rupee had fallen in exchange value from 24 pence to 16 pence sterling. When work is scarce, or if for other reasons the coolie falls on bad times, he has to support life on a sort of millet (*kurruhan*), the food of the very poorest natives and much cheaper than rice. There are stringent laws for the enforcement of coolie contracts, but the custom of making advances to the coolie on his arrival on an estate often tempts him to bolt almost immediately afterward, and is a frequent source of loss to the planters.

For the protection of the growers of cocoa, which with Cardamoms, cinchona, and india-rubber is increasing in production, laws have been passed making it necessary for a native found in the possession of unripe pods to give a strict account as to how he came by them. On some of the coast estates near Galle the Singhalese, who, by-the-way, are beginning to acquire the opium habit, are employed, but as a rule the Tamils are preferred on estates, and the Singhalese are employed as artisans and servants. The planters complain of the poverty of the soil except in some of the unhealthy river bottoms. The area devoted to tea seems to have reached its maximum, and other products are even substituted, in some cases, where tea was grown. The ruling price of tea-gardens was given at 100 rupees an acre, and from that figure ranged as high as 1000 rupees an acre for the best land in the Kelani Valley.

There is good sport still to be had in hunting elk with hounds, which bring the animal to bay and hold him until the hunter arrives to despatch him with the knife. Jackal-hunting is said to be a good imitation of fox-hunting, but the falling off in opportunities for hunting big game was lamented; and one travelling acquaintance stated he had paid for a two months' license for elephant-shooting, but had never had a shot at one during his whole sixty days.

To return to the railway question, the real grievance of each planter seemed to be that any railway should be planned that did not go through his estate to increase its value, and to give quick and cheap transport for its produce. But there were a few minor points in the management which might be easily improved. For example, the kennel provided in most of the passenger trains should have some device to supply the dogs with water, and there is no good reason why the lamps in the passenger coaches should be always dirty and generally broken and leaky. However, in spite of all grumbles we found the planters to be most agreeable acquaintances. But we saw some of a different type during our stay on the island. We had read an editorial in one of the Ceylon papers pitching into a writer in the *Ludgate Magazine* (who was not favourably impressed by the planters), and asserting that the planter was "a gentleman of refined tastes and great humanity," and we only mention the following exceptions in order that they may be taken to "prove the rule." At one of the stations a native waiter came to the window with refreshments. A young man with two companions, apparently ladies, made some purchases and sent the waiter back for change for a rupee, which he held in his hand, not giving the waiter the rupee, however,—which was probably prudent. The waiter returned with the change, handed it over and asked for his rupee. But he asked in vain, and in order not to lose what was a large sum to him, clung to the footboard while the train moved out of the station. Not till the train was going fully ten miles an hour was the rupee handed over, and the poor waiter, jumping on to the line, was thrown on his face and cruelly bruised, to the great amusement of the young gentleman and his companions. Another case was that of a gentleman who, under the influence of drink, ran *amok* in the Queen's Hotel at Kandy.

We returned from Bandarawella next morning by the early train to Nanu-oya and drove up the beautiful road which in the course of four and one-half miles rises about one thousand feet to Nuwara Eliya — pronounced "Neuralia."

As a rule the pronunciation of Singhalese names presents no difficulty, but the spelling seems to be largely a matter of taste, or chance, the recent reforms in the pronunciation and orthography of Indian names not having as yet penetrated into Ceylon. On the sign of the Grand Hotel the place is written "Nuwara Eliya," a placard in the hotel spells it "Nuwera Eliya," while the china in the same hotel is marked "Newera Eliya." At another place we saw printed "Newara Eliya," and some writers spell the first word "Neura" and others the latter half of the compound "Elliya," so you have the choice of a great variety and can be individual without being at all incorrect.

On the drive up we passed a morning muster of tea-pluckers on the road having their gatherings weighed and their earnings apportioned. Both English and Indian weights are used, the basis of the latter being the *tola*, which is 180 grains Troy or the weight of a silver rupee; 80 *tolas* go to a *seer*, and 40 *seers* to a *maund*, equal to 100 pounds Troy, or somewhat over 82 pounds avoirdupois.

Nuwara Eliya, the sanitorium of Ceylon and indeed for many portions of southern India, lies on a plain 6200 feet above the sea, surrounded by a circle of hills and mountains dominated by the rounded summit of Pidurutallagalla, locally known as "Pedro," the highest mountain in Ceylon, which rises 2000 feet above Nuwara Eliya to an elevation of nearly 8300 feet. There we had in the middle of February a temperature of 65° to 67° F. in the shade at noon, falling to 43° during the night; and in spite of the loan of our travelling rugs "the scoundrel" suffered severely from the cold, as did the other native servants we saw. We stopped at the Grand Hotel, a good building, but dirty and full of vermin, and we enjoyed there the worst meals placed before us in Ceylon.

We had an eight-mile drive around the Moon Plains the first day, and got up at 4.30 the next morning to walk up "Pedro" and back before breakfast. Ferguson, Royds, and I walked up in an hour and a half, and came down from the summit to the hotel in an hour. It was fine and clear at



HAKGALLA ROCK, CEYLON.
Photographed by Plâté, Colombo.

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Nuwara Eliya and we expected to have unfolded before us a grand panorama of Ceylon from sea to sea. Our anticipations were not fulfilled; but we had views of the rising sun on clouds, infinitely more beautiful than any landscape we could have seen from such an elevation. At our feet lay the "Royal Plains" dotted over with the indigenous keena trees, but immediately below Nuwara Eliya was an iridescent sea of surging clouds, extending in every direction, through which could be seen like three small islands in the ocean the summits of Kirigallapotta and Totapella rising, about thirty miles away, above the Horton Plains and to the southwest Adam's Peak, the most widely known mountain in Ceylon. The early morning sun lighted up the crests of the cloud-waves in all the brilliant colours of the rainbow, and the hollows of the waves displayed the deeper tints with ever varying shades and changes in form. After only an hour on the summit we descended from the sublime to the ridiculous, — a breakfast at the Grand Hotel.

We afterward drove six or seven miles to the foot of the high cliffs of the precipitous Hakgalla Mountains, where forty years ago the government established botanical gardens in which trees and plants of the temperate and semi-tropical zones are grown in great variety and with marked success. The exhibit of tree ferns is particularly fine. The best months here for fruits and flowers are April and May. The durian, a fruit we were curious to taste, ripens in September. But to those not deeply versed in botany there is perhaps a greater attraction in the magnificent panorama of the Uva Province to be seen from the Hakgalla Gardens, which, being 2000 feet lower down, afford a closer and better if less extended view than we should have had from the top of "Pedro."

We could have wished for more time to travel about the mountains and uplands of Ceylon, but a notice that our ship was in port hurried us down to Colombo; and early one Monday morning we left the jetty to join P. &. O. Steamship *Chusan*, which had come from Bombay, and was, on account of the prevalence of bubonic plague in the latter port, kept in strict quarantine. The pilot was the only person permitted

to leave the ship, and he had to submit to fumigation and other unpleasantnesses. We were off at 9.15 A.M., and kept in sight of the island the whole day, — passing quite close to Galle, whose glory has departed since the breakwater was built at Colombo. Tuesday and Wednesday we were running against a strong adverse current across the southern end of the Bay of Bengal, and Thursday evening at 8.15 sighted the light on Poeloe Brasse, or Bras Island, near Achin (called by the Dutch, Atjeh), at the northern end of Sumatra. Friday we were in the Strait of Malacca, and at 10 P.M. Muca Head light was abeam, and an hour and a half later our engines stopped opposite Georgetown in the roadstead of Penang, or Prince of Wales's Island, — a small island fifteen miles by nine miles off the coast of, and connected politically with, Province Wellesley in the Malay Peninsula. We promptly went ashore and chartered a double rickshaw to see the town. It was too late to visit the "Crag," so we went up to the Anglo-Chinese Club and saw some Javanese dancing-girls, and other entertainments provided in honour of the Chinese New Year. It was a great relief to wander about in the cool night air, for the day had been one of the hottest on board ship, the thermometer registering 88° F. at 7 P.M. in our cabins. We weighed anchor at four in the morning and turned in and had a few hours' sleep before breakfast, after which we went on deck to see a fine exhibition of water-spouts between the ship and the Malay shore. A heavy rain-cloud was advancing from the south, and its northern edge became from time to time twisted into funnel-shaped projections which tapered down toward the sea. As the revolving cloud approached the surface of the water the latter became agitated, and a rotary rising movement could be noted. Apparently, the funnel-shaped cloud was rotating faster than the cone of water rising to meet it, but when these two joined to form a dumb-bell-shaped column the water-spout was complete, and grew thicker and more opaque as the water was sucked up. After moving in the direction of the wind for a few minutes the columns broke at the smallest part near its base and the

water subsided, while the revolving tail of the cloud assumed a more spiral shape, and was gradually drawn up and absorbed into the mass above. At one time a complete waterspout, another forming, and a third dissolving could be seen simultaneously. They were so close to the ship that our course had to be deflected toward the west to avoid them. About a quarter of an hour later we steamed through a shower of rain.

Sunday forenoon we entered Singapore harbour between the beacons on Sultan shoal and the lightship on Ajax shoal, and past the forts on either side to the wharf opposite the island of Pulau Brani, where we made fast before 1.30 P.M. Making allowance for the stoppage at Penang, this was just six full days for the 1659 miles from Colombo, or under 280 miles a day. We found from the hotel runners who came to meet the steamer, that all available rooms had been engaged by cable from Colombo, so Ferguson, Royds, and I decided to take the outgoing packet to Batavia for a short run in West Java. Fortunately the difficulties some fellow-travellers had experienced owing to our arrival in Colombo on a Sunday, had warned us of the necessity of having a supply of cash, and we found we had enough in pocket to pay our passage and incidental expenses, so we chartered *gharries* and drove our luggage over to the boat of the *Koninklijke Paketvaart Maatschappij*, which left at a quarter to three that afternoon. We barely had time to note that there were only two other cabin passengers, that the ship smelt of dirty dish rags, and was overrun with ants, before we were off.

The contract time from Singapore to Tondjong Priok, the port of Batavia, is fifty-four hours; but as we were going with both wind and current, it only took forty-six hours, and coming back with wind and current against us, fifty-two hours, to do the 500 miles between the two ports. By midnight we had crossed the equator, and at noon the next day were opposite Muntok lighthouse in the Straits of Banda, or Rhio Strait, as the channel is sometimes called. A curious optical illusion is to be noticed as the land comes in sight on either side, Sumatra to the west, and Banda, or Bangka, to

the east. The immediate foreshore, with its fringe of palms, seems to be suspended in the air a few degrees above the horizon, which appears underneath, and at what seems a very considerable distance. If you cut off from your vision the surface of the sea, and only look at the tops of the trees growing on the coast, they appear quite naturally to melt into the solid background; but if you look at the sea-line again, the coast is suspended in the air. Whether this phenomenon is due to the dazzling white beach found on parts of the coast, or the mangrove trees (*bakoe*) growing out of and above the sea on their stilt-like roots found at other parts, or to both these circumstances or to some others, remained unexplained; but every one remarks it, and some think at first that the coast can only be a cloud, but are convinced, when in the narrower channel the coast is approached near enough to cause the illusion to disappear.

During the night we sighted the light marking the entrance to the Straits of Sunda which separate Java from Sumatra, and which contained up to the month of August, 1883, the island of Krakatoa, the centre of the greatest seismic convulsion and cataclysm of the last century. Throughout Java dozens of volcanoes were in a state of violent eruption during 1883, and great damage was done by them, but Krakatoa itself, whose volcanoes had been quiet for two centuries, was utterly destroyed, the lighthouses were overwhelmed, the coasts were devastated by inrushes of the sea, and in the course of four days from 30,000 to 35,000 lives were lost. The eruptions continued throughout the year, and the glorious red sunrises and sunsets in England in the last two months of 1883 were attributed by Sir (then Mr.) Norman Lockyer and other scientists to the dust thrown out into the atmosphere by the volcanoes of Java, over 7000 miles away. The same phenomena were noticed in New York 3000 miles farther away. After the eruption of La Montagne Pelée on Martinique, in May, 1902, the correspondent of the London "Times" in Jamaica reported magnificent sunsets, due to the volcanic dust in the atmosphere, the colour being extraordinarily rich and beautiful.

CHAPTER V

JAVA

Tandjong Priok and Batavia. The Natives. Dutch Customs. The Rijst-tafel. Buitenzorg. Fruits. Mosquitoes.

OUR course the next morning lay between clusters of small islands at the entrance of the great bay, on the northern coast of western Java, in which is situated Tandjong Priok. In the foreground the white wharf and buildings caught our eye, the middle distance was filled in with a mass of green, while in the background, forty or fifty miles south, are the summits of Gede and Salak, the two volcanoes between which the railway runs before the line turns eastward. From Salak in the west the great central chain of mountains, which separates the northern and southern coasts, continues over four hundred miles as the crow flies to Smeroe in the east, the highest peak in Java. The whole island is stated to be 622 miles at its greatest length, and only 121 miles at its greatest breadth.

We came by train from the wharf to the Old Town Station, Batavia, in eighteen minutes, with our luggage which passed the customs without being opened, and we found ourselves at one o'clock outside the Bank on the Kali Besar, the thermometer standing at 90° F. in the shade. We replenished our depleted exchequers and provided ourselves with sufficient funds to last until our return to Batavia, as we were informed that no means of getting remittances, except by sending money in a registered letter, existed in the interior. The coinage is of the same denominations as in Holland. The gulden, guilder, or florin, called by the natives roepia, of one hundred cents (worth twenty pence English or twelve to a pound sterling),

and the rijksdaalder of two and one-half guilders are the silver coins; and there are notes of the Java Bank for larger sums. We found it useful to keep in mind the meaning of *stuiverje* (one-twentieth guilder), *dubbeltje* (one-tenth guilder), and *kwartje* (one-fourth guilder). From the Bank we went to the *Stadhuis* to get our permit to remain on the island and to visit the interior. On payment of one and one-half guilders each we received from the resident our passports to visit any part of Batavia and the Preanger Regencies. After a walk round the Old Town with its merchants' offices and "godowns" (so called from the Malay word *gadong*, which means a warehouse), we went on to Weltevreden, where the hotels and clubs are all situated and the business men of Batavia live. There were no rooms to be had at the Grand Hotel Java, to which we had been recommended, so we went to the Hôtel des Indes, a large one-storey structure built around three sides of a square. After depositing our travelling gear we set out to engage a guide and interpreter, and found one with good credentials who promised to call for us early the following morning. Residents pay about ten guilders a month for an interpreter's services, strangers about three times as much, or a guilder a day. This having been attended to, we took a carriage for a drive around the New Town and suburbs. In driving you pass on the left as in England, but the tramcars run on the right-hand side of the road and pass to the right. Our conveyance was a two wheel *dos-a-dos* (*sado*) drawn by a wiry pony.

In front of the Hôtel des Indes is the canal (*goenoeng sahri*) which joins Weltevreden to the sea, and has numerous branches. The canals, the people, the language you hear, and the architecture of the dwelling-houses convey the impression of some such Dutch town as Nymegen or Arnhem; but a closer inspection dispels the illusion and discovers the fact that the canals swarm with natives who use them indiscriminately for washing clothes, for bathing, and as latrines.

The natives in West Java are mostly of the Sundanese branch of the Malay inhabitants, and are a better Malay type than the Madurese, or the more numerous and more

civilised Javanese of Mid-Java. All the three branches are of a yellowish-brown colour, — the men without beards, —and are all nominally Mohammedans. Each branch speaks a separate dialect; but Europeans communicate with them in a dialect called Low Malay. The natives are better-looking than those of Ceylon, and have none of the prudery of the Singhalese, the Chinese, or the Malays of the Straits Settlements. In the canals and streams here the native men and women bathe together, their own dark skins being the only substitute for clothes.

The Dutch residents in Java lose much of their native modesty, and afford a striking contrast with their country-folk in Holland. From early morn until it is time to dress for the customary drive, between five and seven, or for the calling hour, which is the hour before the eight o'clock dinner, the costume of the Dutch ladies in their own houses or in the hotels consists of a petticoat (*sarong*) and jacket (*kabaja*, *sabaja* in Sumatra), with a pair of loose straw sandals. The petticoat reaches just below the knee, and the jacket, fastened by a couple of buttons, just overlaps the top of the petticoat. One is somewhat startled at the exhibition of bare white legs at the midday meal (*rijsttafel*) in the hotel, and even more so by the display of the exuberant charms of the portly matrons who, in these scanty garments, loll about the hotel veranda or recline there on the long cane or bamboo lounges.

We drove past Fort Prins Hendrik, through Waterlooplein, with its public buildings and monuments, and across the Koningsplein, bordered by tamarind trees, at the northern side of which is the palace of the governor-general. Then through one of the market-places (*passer*) and to a European shop (*toko*) to purchase a few necessities. At dinner we missed the *punkah* and the evening dress of the guests which were invariably associated with the evening meal in the towns of Ceylon and on board ship. We noted the absence of bread, and the general inferiority of the cooking, which, however, we found was even worse at Buitenzorg and farther inland. We now began to appreciate the midday

rijsttafel, with which we first became acquainted on the steamer coming from Singapore. It is a variation upon the Indian curry, and, like it, is a vehicle for the consumption of large quantities of boiled rice. It is usually served in a soup-plate. This is filled with rice, and then various dishes of fish, flesh, and fowl, generally stewed, are passed, and you help yourself to a spoonful or so of each, or of such as you desire, and plant it somewhere on the plate of rice. The edge of the plate is utilised for chutneys and other relishes, and your whole meal is before you. At dinner, as at breakfast, coffee is served in the form of a strong, cold extract, made by percolating cold water through pressed ground coffee. A teaspoonful or so is poured into the bottom of the cup, which is filled up with hot milk or boiling water. Do not try to drink it neat! Butter, only to be had in small quantities, is made by first boiling, then skimming, the milk.

We also learned the use, before going to bed, of the mosquito-broom, — a small bundle of reeds like a birch, to brush the troublesome insects out of the mosquito-netting, and slay them on the walls. Each bed is provided with a "Dutch wife," — a long bolster placed down the centre of the bed to insure coolness when two people occupy it. In the early morning we found our way in pyjamas along the hotel veranda and across the courtyard to the bath-rooms for our morning bath (*mandi*). A tank of cold water, with a bucket to dip it out and pour it over one's head, were the only conveniences. The guests must provide their own soap and bath towels, and these cold baths, which it is customary to take twice daily, might, we thought, not be very agreeable to those accustomed to warm or hot baths. Before leaving we sent for the washman (*toekan menatoe*) and left with him our soiled linen, which had accumulated since we left Colombo, to be ready against our return.

It was a relief to get away from hot and evil-smelling Batavia, which has, moreover, a bad reputation for unhealthiness. It is always hot there, the minimum mean daily temperature recorded being over 66° F. and the maximum over



VIEW FROM HOTEL BELLE VUE, BUITENZORG, JAVA.

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96° F. The New Town, Weltevreden, is an improvement on Old Batavia, but that is all that can be said for it. However, the climate has less terrors for the traveller if care is taken to avoid chills, and direct exposure to the sun, than to those who are enervated by a more prolonged residence.

Our guide failed to turn up and we afterward heard he had gone on a drunken spree and been locked up, so we purchased a Malay vocabulary, and with this and the very useful "Guide to the Dutch East Indies" issued by the *Koninklijke Paketvaart Maatschappij*, and published in English, we took an early train for Buitenzorg. On the way we inquired for letters at the post office (*kantor pos*), and then stopped at the telegraph office (*kantor kawab*) to send a wire to the Hôtel Bellevue at Buitenzorg to reserve us rooms at the back of the house, which we were informed afforded a famous view of the valley of the Tjiliwong and the slopes of the Salak Mountains. The railway runs almost due south, mostly through rice fields (*sawah*), but there are some sugar-cane plantations and stretches of the long coarse *alang-alang* grass so largely used in the houses of the natives.

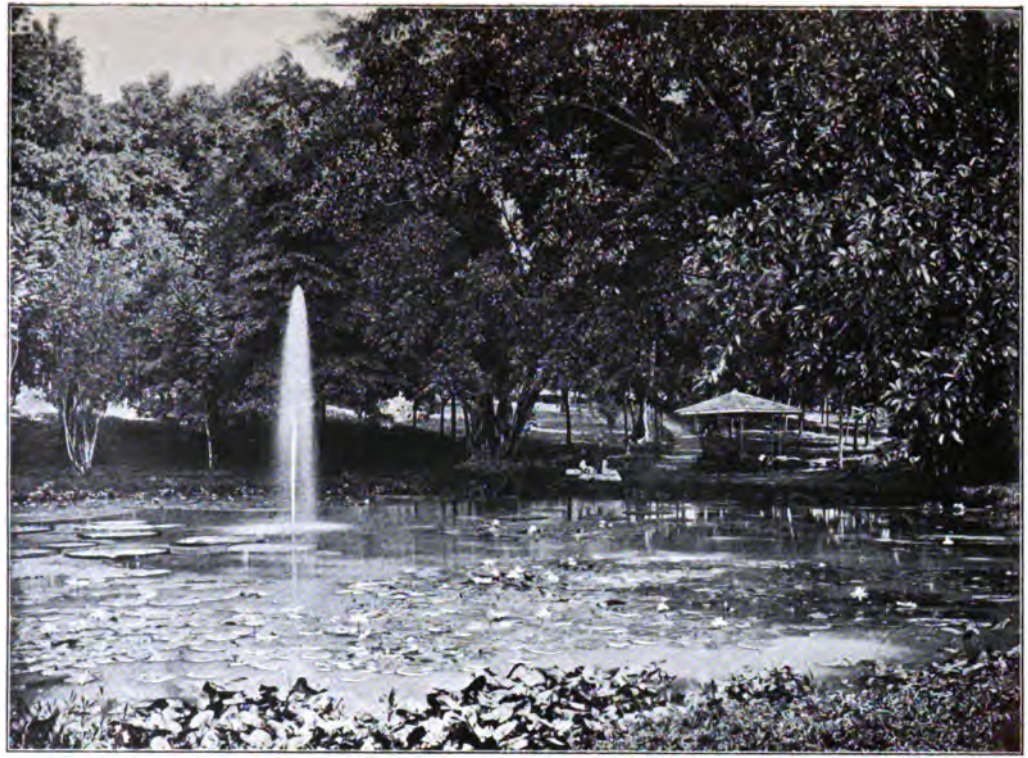
Buitenzorg lies between 800 to 900 feet above the sea in the foothills of the mountainous portion of Java and is famous for its unrivalled Botanical Gardens, and notorious for its swarms of mosquitoes and its regular daily rainfall. If you fail to get a soaking in the early morning, you can count upon it in the afternoon. It is only an hour and a quarter from Weltevreden, so we had breakfast at the Hôtel Bellevue and spent most of the day in the Gardens, the southern entrance to which is just across the road.

Not far from this entrance is a monument to the first wife of Raffles, the great Englishman whose name is a household word from Penang to Java and who governed Java from its capture by the British in September 1811 until it was returned to the Dutch in March 1816, in accordance with the Convention of London confirmed in 1815. Almost every tree and plant of the tropical and semi-tropical zones, both those that are indigenous to Java as well as those that had to be imported, are to be found here arranged in family

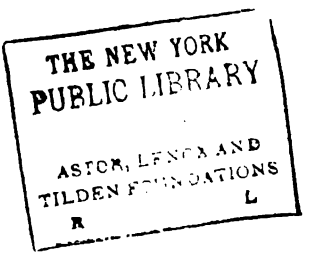
groups and separated by roads lined with magnificent shade trees among which the *rasamala*, rising over 100 feet before it breaks into branches, is prominent. Across a lake one branch of which is covered with the great round leaves with upturned edges of the Victoria regia in full flower, and one branch with lotuses, rises the palace of the governor-general, facing another lake and a plain, from which starts the old road to Batavia. The Tjiliwong (*tji* meaning river in Sundanese, *tali* in Javanese) was the eastern boundary of the Gardens, but the latter have been recently extended by taking in land on the other bank of the river. From the Gardens a fine view is to be had of the Gedeh mountain chain and the volcano Gede, the lip of whose crater rises 9715 feet above the sea.

At the time of our visit, about the 1st of March, the fruits in season that were novelties to us included the *ramboetan* (or "hairy fruit"), the size of a turkey's egg, covered with string-like appendages to the leathery rind, which on being cut discloses the fruit. The latter is of the colour and consistency of the white of a hard-boiled plover's egg and has a somewhat similar taste, and surrounds a hard kernel like a large peanut which can be eaten when roasted. Another new fruit was the *doekoe*, with the appearance of an unripe apricot, whose skin when ripe can be squeezed open like a muscat grape, the pulp being not unlike that of the *ramboetan*. The *durian*, of the size of a large cocoanut with a tough, thick, fibrous, exterior covered with spike-like excrescences, the interior fruit in pink juicy lobes containing large green stones, was also ripe; and also the *nangka*, a fruit of the same family as the *durian*. Bananas, cocoanuts, and mangosteens were also in season, and in the market we found a *dubbeltje* (value two pence) would buy us one *durian* or fifteen bananas or fifty mangosteens (*manjes*) or one hundred and fifty *doekoes*. It would be curious to know how many a native would get for the same money. Probably six to ten times the number.

We had our first *durian* here. There is a suspicion attached to every *durian* from the time it comes from the tree until



BUITENZORG GARDENS, JAVA.


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the moment it is eaten — that it is in an advanced stage of putrefaction. When it is cut into by a heavy blow of an axe or *gaulok*, the suspicion is changed to a certainty; for probably no object of its size in nature has a greater variety of evil smells than a ripe *durian*. You will distinctly distinguish the smell of escaping gas, of rotten eggs, of open drains, of carrion. In fact the fruit smells putrid and looks uninviting. When you taste it, you may not like it at first, but one thing always happens, you lose or forget the smell. It has, however, a taste that grows on one, perhaps because it is so complex as to make it possible for each one to detect some favourite flavour. At any rate there is a reminiscence of the peach, the pear, the grape, and especially the mango.

We strolled over to Batoe Toolis before dinner to enjoy the river scenery and to look at the curious bamboo bridge of a single arch which spans the main channel.

That night at Buitenzorg will ever be memorable to us on account of the mosquitoes. Neither in the paddy-fields of Japan nor in the swamps of New Jersey can such swarms be seen as invaded the hotel and made life a burden to us. The veranda of the hotel is lit by oil lamps suspended in bowls, and the maimed insects burnt by the light filled the bowls in a couple of hours to the depth of over four inches while the large round tables under each lamp were covered with the dead and dying in a layer in places an inch thick. All those escaping the flames seemed to devote themselves to us, to our immediate and subsequent discomfort. The places most vulnerable to their attacks were, we discovered, our black socks just above the shoes and the margin around our hats.

We found we could get on very well in English, French, or German with the Dutchmen we met, and most of the officials speak very good English, but it was absolutely necessary to have recourse to our Malay vocabulary in communicating with the natives, who are not permitted to learn Dutch. When the vocabulary failed us, we found the natives quick to understand pantomime, and we succeeded in getting much amusement as well as whatever we needed from our servants

and drivers. We first had to learn how to pronounce the native words as written, and for this purpose the five vowels are pronounced as in French and are merely lengthened by being doubled, *eu* like *eu* in French; *ui* like *oeu* in French; *ei* or *ij* like *ei* in the English veil; *oe* like *oo* in cuckoo; and *au* or *ou* like *ow* in how. Then we committed to memory the numerals, — *satoe* meaning one or the indefinite particle, and so on; and a few words like *sapada* (*spada*), waiter or "boy"; *ajer panas*, warm water; *ka*, to, go to, or go to the ——; *poeloe* (or *nusa*), island; *goenoeng*, mountain; *planki* or *djoelie*, palanquin; *dessa*, village; *kawa*, crater; *telaga* (or *sitoe*), lake; and so on.

CHAPTER VI

JAVA

Sindanglaija. The Javanese and their Country. How the Dutch govern Java. Chinese Contractors. Social Equality of Half-castes. Tobacco. Regulation of Coolies. Java Tea. Dutch Jealousy. "India." By Road and Rail to Garoet. Lake Bagendit. Crater of Papandajan. Ferns and Orchids. Back to Batavia.

FROM Buitenzorg we started early in the morning in pony-traps which we had engaged the night before, for Sindanglaija, twenty-two and one-half miles toward the southeast over a steep road. Two of us went in one trap and the other with the luggage occupied the second, each trap having three ponies to pull it. The road is good to Gadok, which we reached at a good pace, but from there it is a characteristic Javanese road covered with loose, round, unbroken stones and pebbles from the streams, with a track beaten smooth by the bare feet of the thousands of coolies who carry, balanced on short poles, huge baskets of maize, potatoes, sweet-potatoes, onions, carrots, cabbages, peanuts, *doekoes*, cocoanuts, bananas and *durians* from the mountains down to the railway.

The native women wear *sarongs* fastened up under the arm-pits or around the waist, and some of them have *kabajas*. The men, except the poorest ones who wear loin-cloths only, wear trousers cut off at the knees, large umbrella-shaped straw hats, and a belt to which is hung a heavy hanger (*gaulok* or *parang*) like the Spanish-American machete, sometimes carried without a sheath. The blades are twelve to eighteen inches long, about two inches wide, and one-fourth to three-eighths of an inch thick at the back, and are ground very sharp. A few wear straw or leather sandals, but never boots or shoes. Those returning from the valleys bring up

rice, *alang-alang* grass for making thatch and mats, and petroleum in sixty-five pound cans, two to a case. These cans come from the United States and originally contained American oil, but are repeatedly refilled with Sumatra oil from Lankat. As we pass, the women step aside, and with one foot in the ditch kneel on the other knee until we go by, while the men halt and hold their hats in their hands. The children wear *kabajas* or stomach-bands only. Infants are carried by the women slung over the hips by a cotton scarf (*slendong*) in a position convenient for them to take the breast.

We had an hour and a quarter's walk while two coolies to each trap assisted the ponies by pushing up the stage to the top of the range dividing the Batavia Residency from the Preanger Regencies. Here is a fence with a gate, and no native may pass through it from one province to another without a passport. Down the hill on the other side the coolies used heavy bamboo poles wedged against the wheels as brakes. It took us just over four and one-half hours from Buitenzorg to the Gezondheids-Etablissement, Sindanglaija, and we had seen no European on the way. We ordered traps to take us to Tjiandjoer the following morning, and telegraphed to Garoet for rooms and for traps to meet the train in the evening, and then were ready to do justice to the midday "rice-table." Sindanglaija lies 3500 feet above the sea in a coffee- and tea-planting district. Here we met a government official who gave us many interesting details about the country.

Java runs in its main length east and west, only occupying about three degrees of latitude from north to south. With Madura, an island on the north coast, which is always included, Java covers over 50,000 square miles and contains over twenty-six million inhabitants, which have increased from about six millions in 1810, and continue to increase; and it is the most densely populated and most cultivated and productive island situated anywhere in the tropics. It has double the area of Ceylon, but over seven times its population. The natives are governed under a system practically

the same as was established by Raffles in 1814, during the time the English occupied Java "under which the original constitution of the villages was utilised, and the superintendence and responsibility continued in the hands of the village chiefs." These headmen are elected from the local descendants of the ruling native families, are held in the greatest reverence and respect by the natives, and are under native regents with each of whom is associated a European assistant-resident, or "elder brother," who "advises" and controls every official action of the regent, and through him of the headmen, both of whom hold office only at the pleasure of the government. Above the assistant-residents are twenty-two residents, who are in turn subordinate to the governor-general. The natives are ruled by a mild despotism which controls them at every point. They are forbidden to sell their land to any but their own countrymen; they are forbidden to go out of their own residency without a special permit; they are forbidden to grow certain crops; and there are even sumptuary laws regulating what they may wear. But in spite of all this, combined with heavy taxes and certain labour enforced by the State, they seem to be happy and contented and lead a rather happy-go-lucky, lazy life. The native's house, a wooden frame-work, raised from the ground on stones, with walls of mats and a thatched roof, costs about eight guilders, — say, thirteen shillings and four pence sterling, — which he can clear in a month's work. A coolie can earn thirty cents, — say, sixpence a day, — and it is said that the more thrifty can live on that amount per head per month. A premium is paid to those who work for more than ten consecutive days. Once in possession of his own house and a few sago trees and he is a man of independent position, for three of these trees will furnish a year's food to a man at the cost of a day's labour for each tree to collect the pith. To indulge in luxuries and gambling and to pay his taxes he must do extra work, and it is here that the Chinese step in.

If you have a tea-garden to lay out on virgin soil or in place of cinchona, if you have a house to build or a road to

make, the cheapest if not the only way to get the work promptly done is to call in a Chinese contractor. Both here and in the Malay peninsula the Chinaman is unrivalled as a coolie driver. He pays the best wages and gets most work out of the natives, but he institutes an elaborate truck system, and what he does not get back in exchange for food and merchandise, he secures by gambling devices.

Forced labour to the extent of one day a week was still required from the natives for the cultivation of coffee, but has been abolished for other products.

Less than three million acres in Java are owned by Europeans and Chinese; the government is owner of the rest of the land. Europeans are governed by Dutch law and through separate courts. The total number of Europeans is under fifty thousand, and this number includes half-castes who are classed as Europeans, and have all their privileges and immunities. This phase of life in the Dutch Indies is a matter of great astonishment to Englishmen, who are accustomed to look upon Eurasians as socially below the best natives. But under the Dutch laws the progeny of the numerous marriages between white men and native women, and the less common but not unknown marriages between white women and native men, are considered not only politically but socially the equals of children of unmixed white blood. And this equality extends to illegitimate offspring, when one of the parents is white and gives a certificate of parentage. Suppose a half-caste marries a native, the children would still be classed as "Europeans," so that this phrase covers a variety of mixtures, races, and colours. All "European" males between the ages of sixteen and forty-five are, with very few official exceptions, obliged to be enrolled in the *schutterij*, — the local militia formed for purposes of defence from outside attack and protection against any possible native rising. Foreigners resident in the island over six months are liable to be called upon to bear arms.

Manila cigars are the favourite smoke for Europeans in Java, and very good brands of them can be bought in Batavia. The beautiful leaf tobacco shipped from the Dutch Indies to

Holland, and so largely used in the United States for cigar wrappers, has absolutely no flavour, and taken alone is useless to smokers even in a pipe. Its cultivation is confined to well-defined districts, and leaf grown just outside the limits, although on apparently similar soil and conditions, will not burn or will have some other defect which renders it worthless. At the Paris Exhibition of 1900 the Florida-grown Sumatra tobacco received twenty points of merit against eighteen points awarded to the tobacco submitted from Sumatra, so that as the culture increases in the United States Sumatra may lose a good customer. In British North Borneo tobacco is now grown possessing a certain amount of flavour, and therefore superior to the Sumatra tobacco; and it is reported that parcels of it sold at the Amsterdam spring sales of 1902 "at the highest average price," — five shillings per pound.

The Chinese coolies and the Klings, or Tamils, from British India, who are imported to work the Sumatra tobacco or coffee estates, are subject to special laws and regulations. They are bound for three years under an advance of fifty or more Mexican dollars, and must remain up to a limit of four years, unless they keep out of debt. The estates are worked on shares, and each coolie is given 850 pounds of rice per annum. They can barter any surplus above their requirements, and gambling is permitted. If a coolie misbehaves, the master has only to send a letter to the governor, and without further investigation an order is issued to punish the coolie, perhaps by flogging. If a coolie attacks a European with any weapon, even a stick, the latter is, in the eyes of the law, justified in shooting down the former. But while the government is quick to punish, it endeavours to control the chastisement of the coolie by the planters. One of the latter caught a *gharry* driver in the act of stealing a piece of his luggage, and gave the man a severe beating with his cane. The planter was summoned, and fined five dollars, but was informed by the judge that if he had, after beating the man, handed him over to the police, he would not have been liable to be either summoned or fined.

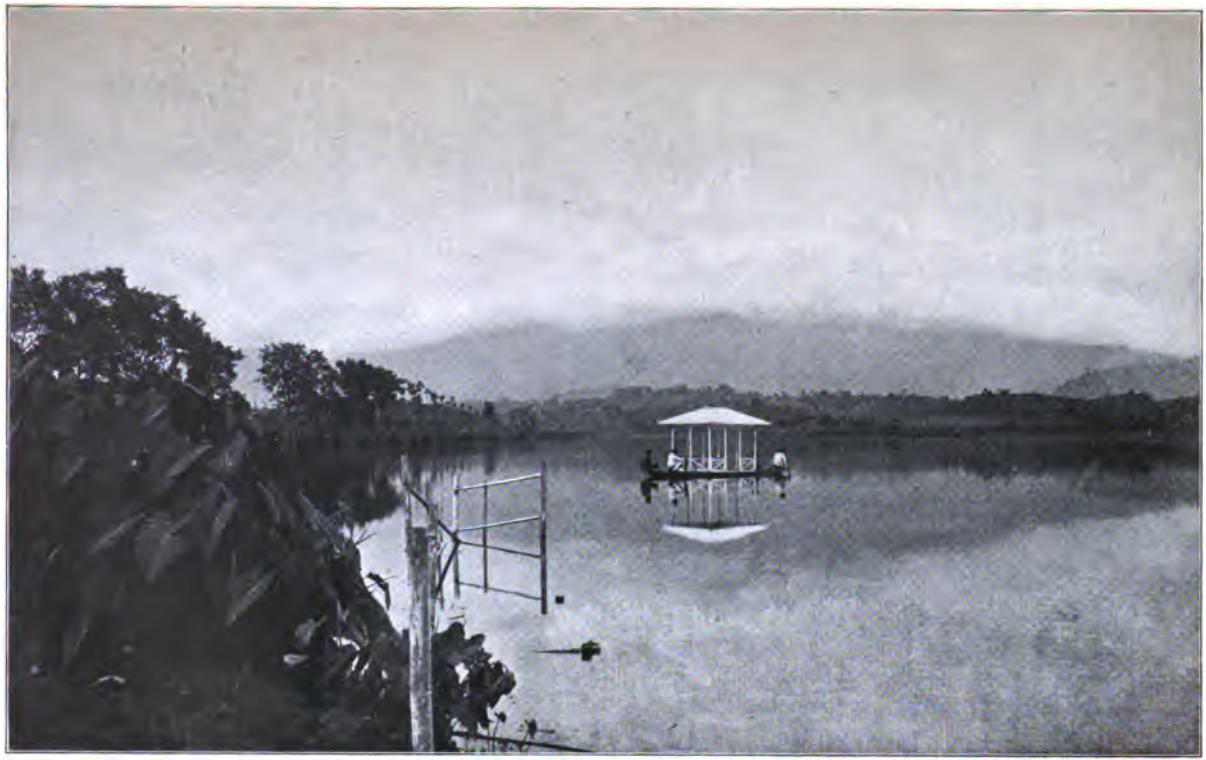
The natives of Java are experts in irrigation, and the government works are limited to bringing the water into a given district, leaving the details of ditches and distribution to the natives under their own headmen.

Most of the Javanese tea estates, although nominally owned by the Dutch, are controlled by English merchants in Singapore. It is sold in bulk as Java tea in London, but is used as Ceylon tea, in blends, and is seldom or never sold retail in London under its proper name.

The Dutch are jealous and suspicious of foreigners living in their East Indian possessions, and there are many restrictions imposed upon them. Whether these are the same on all the islands is uncertain; but these restrictions are carried to curious extremes; as, for example, although native prostitution is entirely unregulated in Sumatra, no European prostitute is permitted to dwell on the island.

The use of the word "India" was somewhat confusing to us until we got to know that in the mouth of a Dutchman it always meant the Dutch East Indies. Our friend further told us that the officials who come out from Holland are expected to remain in the Service for ten years before going home on leave, and most of them try to avoid returning to "India" after having served this term.

We left Sindanglaija in the morning for Garoet, driving over a fairly good road down the valley to the train at Tjiandjoer. At various places coming down, sheds are erected across the road as rain shelters, to protect the cart-loads of merchandise during the frequent torrential showers. Between Tjiandjoer and Bandoeng the railway line crosses the Tjisokan by a fine viaduct, from which good views of the river valley, including a waterfall to the right, are to be had. At the station buffet, Bandoeng, we had the choice of a *rijsttafel* or "a biefstuk lunch" for a guilder and a half, and the proprietor announces that those who buy drinks can have "ice free." The country is beautiful all the way to Garoet, wild in parts, and full of game, from snipe to tigers, and the line ascends some of the mountain slopes at as steep a grade as one in forty. In other places the country is closely culti-



LAKE BAGENDIT, JAVA.

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vated, most strikingly so in the Plains of Leles, terraced with paddy-fields, from which rises the conical Groenong Kalaidon, —a mountain with an elevation of over four thousand feet above the sea, cultivated to its very summit. We reached Garoet at 3 P.M., and found pony-carts (*karren*, *karreljе*, or *karharpeer*) to drive us, in three-quarters of an hour, to Lake Bagendit, —a pretty mountain lake, thick in parts with large, peony-like water-lilies. A covered platform with chairs was placed for us over three dug-out canoes (*praus* or *prahas*), and we were thus lazily paddled about, and charged exorbitantly for the pleasure.

We were made very comfortable for the night at the Hotel Van Horck at Garoet, and at 4.30 the next morning were awakened to leave at quarter past 5 for the crater of Papandajan. We had ordered carts the previous night, as well as some tiffin to take with us, to be consumed at the top. We found the road very good, and arrived shortly after 7 o'clock at Tjiseroepan. Here we engaged two ponies and a *djoelie*, the latter a chair on a platform, supporting a covered top, carried on two bamboo poles. Four coolies acted as bearers, with two in reserve to take turn about, and the rocking and springing motion gave the very closest imitation of an English Channel boat in a choppy sea that can possibly be imagined. In addition to the six bearers there was a coolie to lead each pony, a carrier for our lunch, and a guide, who was in command, so that our retinue was composed of ten men. There is a fair trail up to the crater; but the log and bamboo bridges over the small streams are out of repair, and one of the ponies stumbled through a hole in one, throwing his rider. Fortunately, neither man nor beast received anything worse than a shaking. The crater of the Papandajan is over 8500 feet above the sea, and 7500 feet above Tjiseroepan, and the walls rise another 900 feet above the bottom of the crater, which is dotted over with solfataras, some emitting, with a deafening noise, jets of steam, some sulphur vapours, some hot water, and some boiling mud. It is a weird, uncanny place, and after we had been carefully guided past the dangerous spots where the crust is thin, and

collected specimens of the sulphur deposits, we settled down in a sheltered spot for tiffin. At our feet was a vent-hole of boiling water; but the temperature of the air at 10 A.M. was only 61° F., and the naked coolies squatted in a circle around us shivering with cold. We had six hard-boiled eggs left over to give to the coolies, but the difficulty presented itself of making a fair allotment. We conveyed to them in pantomime that we intended to give them the eggs, showed them the number, and indicated where we would place them, and they gathered in a circle round the spot to discuss the situation and solve the problem of dividing six by ten. We expected to see some form of settling the matter by lot, but after a pow-wow of some minutes a word was given as the signal for a general scramble for the spoils, with the result that one man captured three, another two, and a third one egg.

On the way up we passed by coffee plantations, and saw specimens of the keena (or kina) trees common at Nuwara Eliya in Ceylon, but the most remarkable feature in the heavily wooded mountain-side is the exceptionally fine tree-ferns which abound here, and the great variety and profusion of orchids to be found on the forest trees. It is a glorious field for a botanist on the lower slopes. What with the orchids, the curious "fly-traps," and other rare and beautiful flowers to be gathered, the whole neighbourhood is a perfect natural museum of tropical vegetation.

We left the crater at 10.45 and got back to Tjiseroepan at 1 P.M. In the well-kept villages on the road back to Garoet, which we reached in an hour and a quarter, just before the afternoon rain, the houses are surrounded by small gardens, fenced in with bamboo poles painted in black and white stripes, and the roofs generally have the principal end rafters extended beyond the ridge-pole so as to form an X or St. Andrew's cross. The few carts we met were drawn or pushed by men, two usually pulling in front and two behind pushing. But cases as big as a grand piano, and as heavy, are carried over the mountain roads by coolies, and as many as twelve of them may be seen struggling under the heavy



CRATER OF PAPANDAJAN, JAVA.

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bamboo poles to which some unwieldy bale or box is hung. We strolled about Garoet during the afternoon, and sat on our veranda during the evening listening to the cicadæ and watching the fireflies, more brilliant and numerous than any of us had ever seen elsewhere, although Kandy is a good second in the matter of these luminous insects.

The next morning we were at the railway station to catch the early train to Bandoeng, but when the office opened no money was in the till to give us change, or for any other purpose. We had to wait until a sufficient amount had been collected by the sale of tickets to the coolies and market-gardeners journeying with us before we could get our own tickets, and we received the change due us in handsful of copper coins.

In returning to Batavia we felt keen regret that the time at our disposal did not permit a visit to the ancient Hindu monuments scattered over Mid-Java, particularly the remarkable ruins of Boro Boedoer, with its hundreds of sculptured bas-reliefs and statues dating from the ninth century; the famous scenery on the road to it between Djokja Karta and Amba Rawa, including the Valley of Kedoe; and the Brambanan Tjandis, or temples. We should also have liked to have explored the volcanic region of East Java, where Smeroe (or Semeru), the highest volcano in the island, rises over 12,000 feet above the sea, and then to have returned to Batavia by steamer. But travelling is slow in Java, even by the railroads, of which there are nearly 1000 miles in the country, as they only run trains in the daytime, and it takes two full days, twenty-five hours' actual travelling, by express train to cover the 566 miles between Batavia and Soerabaya, and another day of ten hours in the train to reach the eastern terminus of the railway at Panaroekan, 175 miles farther.

However, we began our return journey through the Plain of Leles and the level plain between Tjitjalengka and Gedehbajeh, all planted with rice, and arrived at Bandoeng, where we intended to spend the night at the Hotel Homanns, which had been highly recommended; but no accommodation was

to be had there or elsewhere in the town, owing to a great meeting of sugar planters which was in session. Special trains were bringing them in, and the resident, wearing a cap with a gold band, and having a golden umbrella held over him, as well as the assistant-resident with silver band on his cap, was at the station to receive the notabilities. One of these was a smiling and prosperous Chinaman, who seemed to stand very well with the others. We had a stroll around Bandoeng, and in the market-place bought some specimens of the "cursed Malayan crease" (*creese*, *kris*, or *kriss*), — the long daggers with ornamental hilts and wavy blades, pointed and double edged, — a sample of the common *gaulok*, and a couple of the slightly curved knives about seven inches long, in wooden sheaths tipped with ivory, which the Javanese ladies are said to use on faithless lovers and husbands. Refused at Bandoeng, we took a train for Soekaboemi, the centre of the tea-planting industry, sixty miles farther on, and put up there at the Victoria. From time to time we noticed along the roadside great black clusters hanging to the limbs of the trees, looking at first sight like fruit of abnormal size and shape. Closer inspection showed them to be *kalongs* (or flying foxes), — big, fruit-eating bats, hanging head downward, asleep.

The natives are fond of playing fan-tan and fox-and-geese; and the small boys are devoted to games with marbles. Instead of playing the marble from the hollow of the right forefinger by a spring of the right thumb, the marble is held between the tips of the left forefinger and thumb and flicked out by the right forefinger sprung from the top of the right thumb.

We paid a visit to the local market at Soekaboemi before dinner; and the next morning we took the train to Batavia to be on the spot to catch the following day's steamer. Halfway between Soekaboemi and Buitenzorg, where the railway changes its direction from an east-and-west to a north-and-south line, the top of the grade in the valley between the Gedeh and Salak is reached near a station called Tjijoeroeg in a tea and coffee growing district, and from the summit

the line runs down a very pretty valley to Buitenzorg and thence down the valley of the Liwoeng to Batavia. All the way from Garoet the railway station buildings are very good. We found German mineral water, Swedish matches, English biscuits, and American petroleum even where other European luxuries were unknown. Outside of the suburbs of Batavia only water-buffaloes are used for agricultural purposes, never horses as far as we saw.

We left Tandjong Priok on Tuesday morning at 9 and arrived Thursday afternoon at 1.15 at Singapore. It is no fault of the steamship company if their passengers go hungry. Early tea is served in your cabin when you are awakened, breakfast at 9, beef-tea and biscuits at 10.30, luncheon at noon, tea at 4, and dinner, including coffee and liqueurs, at 7, and you can wind up with supper if you like.

We met on the steamer some residents of Sumatra who, in common with the Dutch we met in Java, were of the opinion that the war with the natives in Atchin (or Acheen) which has been going on since 1880, or with a brief interval since 1873, could be brought to an end in a few months by a general honest and strong enough to be free from the influence of the ring of officials and contractors whose profitable affairs depend upon the continuance of the fighting.

CHAPTER VII

SINGAPORE

Sir Thomas Raffles. The Chinese Paradise. The Straits Settlements. The Malay Language. First Impressions. Club Temperance. Fruit. Johor. Sampans. Tin Hill. Fast Coaling. Money. Justice. Servants. Malay Street. "The Liberator of the Philippines." The Effect of Climate on Morals. The Charm of the East.

SINGAPORE is interesting geographically, historically, politically, and commercially: but topographically there is little to claim a traveller's attention. It is an island fourteen miles in its widest part north to south and about twice this width east to west, situated about eighty miles north of the equator off the southernmost point of Asia and separated from the Malay peninsula on the mainland by the Johor (or Johore) Strait, which varies from less than a mile up to two miles wide. The landing wharves are near the southern extremity of the island and the town extends from them in a north-east direction. The conception of its importance, the measures taken to secure it for the Empire, and the purchase of it from the Sultan of Johor were entirely due to the energy and far-sightedness of Sir Thomas Stamford Raffles, whose statue stands in the middle of Raffles Plain on the Esplanade (Padang Besár). Londoners owe a special debt of gratitude to Raffles, who, a year before his death, founded, with Sir Humphry Davy, the "Zoo." There is a monument to him in Westminster Abbey with the following inscription on the pedestal: —

"To the memory of Sir Thomas Stamford Raffles, LL.D., F.R.S., Lieutenant Governor of Java and first president of the Zoological Society of London, born 1781, died 1826. Selected at an early age to conduct the Government of the British Conquests in the Indian Ocean,

by wisdom, vigour and philanthropy he raised Java to happiness and prosperity unknown under former rulers. After the surrender of that Island to the Dutch and during his Government in Sumatra he founded an emporium at Singapore, where in establishing freedom of person as the right of the soil, and freedom of trade as the right of the Port, he secured to the British flag the maritime superiority of the Eastern Seas; ardently attached to science he laboured successfully to add to the knowledge and enrich the museums of his native land; in promoting the welfare of the people committed to his charge, he sought the good of his country and the glory of God."

This epitaph has the rare characteristic of stating the truth and nothing but the truth. The whole truth is perhaps only to be found in Egerton's "Life of Sir Stamford Raffles."

Beginning with a handful of inhabitants, the population of Singapore rose above 10,000 shortly after it was annexed by the British in 1819, and is now close on to 200,000. From the first it took on the character of a Chinese colony, and in Singapore, as indeed throughout the Straits Settlements, the Chinese are more numerous than the native Malays. If there is a Chinese terrestrial paradise, this is where it is to be found. Amongst them it is an accepted fiction that the territory of the Straits Settlements is part of China, and a place where good Confucians may pass their lives and leave their bones. And under the equitable rule of Great Britain the Chinese are here free to develop their many good qualities and abilities, and to demonstrate how readily they can adapt themselves to modern conditions so as to become desirable citizens, to take the foremost rank as business men, and in the lowest classes to do the best work at the lowest prices. The Chinese coolie as at home and elsewhere abroad is hard-working, patient, sober, and not unintelligent, although the majority of the Singapore coolies are from Amoy or the Island of Hainan, and are not so clever as those of Canton; and their merchants are keen competitors who are satisfied with small profits, and who live up to their contracts. As in Java, the Chinese know best how to get the most work out of the indolent Malays, and in the case of tin-mining, for example, can run at a profit mines abandoned as unprofitable by European owners. The failure of the example and efforts of a few

progressive Chinamen to induce their fellow-countrymen, who have no intention of ever returning to China, to discard the pigtail, that badge of subjection imposed on the Chinese by the Manchus in the seventeenth century, shows that the Singapore Chinese have not lost their ancient conservatism. Ordinarily peaceful and submissive, they are sometimes roused to a pitch of popular excitement under the incitement of secret societies or by some ill-advised enactment which leads to riot and bloodshed. The last serious affair of this nature occurred in 1888, and was due to an attempt to interfere with a long-established custom. The houses in the business quarters of Singapore project over the footway, and are supported by columns and arches so as to form a veranda or colonnade such as is still to be seen at Piccadilly Circus. Here the shopkeepers, mostly Chinese, were accustomed to display their wares to the inconvenience of foot-passengers not engaged in shopping. A regulation to keep the foot-way clear led to a riot; and whether there was a formal rescission or not, the Chinamen practically gained the day, as they still continue to occupy the foot-way with their goods to the inconvenience of pedestrians. The wealthy Chinese merchants show their appreciation of European luxuries by building the finest houses equipped with all modern conveniences, by purchasing the delicacies of the season for their tables, by owning the best horses and carriages in the colony, and by indulging in such sports and amusements as bicycling, horseback riding (in boots and breeches with pigtail under a cap), or driving a four-in-hand or a dog-cart with tandem teams. "They drive better cattle than I do," remarked the Governor, in the course of conversation; and it was in Singapore that a Chinese syndicate owned the horse that had recently won the Viceroy's Cup at Calcutta. They buy big plots of land for their graves, and when they die their descendants wear white in the pigtail as a sign of mourning. Having gained every other point, the Chinese of the higher classes are now struggling for social equality and recognition.

Singapore has been the capital of the Straits Settlements since 1832, and has always been a free port. "The bringing

of influence to bear upon the Malay States by means of Residents," suggested by Raffles and established fifty years later by General Sir Andrew Clarke, has brought under control of the Straits Settlements, which has been a Crown Colony since 1867, the Federated Malay States of Perak (pronounced Pĕrár), Selangor (Sĕlángor), Negri Sembilan, and Pahang. The increase of population is due entirely to immigration, mostly Chinese and in smaller proportion natives of India, for twice as many deaths as births are registered annually in Singapore. This is not due to abnormal unhealthiness of the climate, although the continuous moist heat undermines European constitutions and renders occasional change of climate necessary, but to the large coolie population in which the males outnumber the females by more than three to one. During our stay the thermometer ranged between 70° F. at night to 86° in the afternoon, and the extremes registered have been 63° to 94°, but even when it is not raining the air is full of moisture and very oppressive in the middle of the day. Europeans suffer considerably from two common complaints, accumulation of wax in the ears and cold in the head, and we promptly contracted the latter unpleasantness.

The colloquial Malay commonly spoken by all Asiatics in Singapore is different from the Sundanese dialect of Java, and the Roman characters used to express the sounds have other values. For the sound of *oo* in cuckoo, *u* is employed instead of *oe*. The *g* and *s* is always hard, and final *k* is not sounded, while *j* and *ch* are pronounced as in English. It is necessary to acquire a limited vocabulary in order to communicate with the Malay or Chinese jinricksha (*Kreta Hong Kong*) men or the Indian hack-gharry (*Kreta Sewa*) *syces*. *Pergi* (pronounced piggy), drive to, or go to; *berhenti* (pronounced brenti), stop; *tuan* (or the Indian word *sahib*), meaning Mr.; *Punchaus Bahru*, Raffle's Hotel; and *Punchaus Besar*, the Hôtel de l'Europe, were phrases learnt the first day, and, as Royds frequently remarked, were "jolly useful."

We went to Raffle's Hotel where, we were told, we should find the best rooms, although the Hôtel de l'Europe is said

to have better cooking; but we found this was a matter of no consequence, as our friends, with characteristic Eastern hospitality, so arranged that we never had to dine at the hotel, and we went to the club for tiffin. The Adelphi Hotel, patronised by German and Dutch visitors, was also well spoken of. Perhaps the first thing you will notice on the way from the wharf is the good surface of the roads, and the painstaking care with which every little inequality is immediately repaired by the coolies who seem to patrol them. The road metal is too soft, however, and while it packs well and makes a good surface, it will not stand heavy traffic, and requires constant care to keep up. The bearded Sikh policemen will attract your attention, as well as the native-born Chinese (*babas*), with the crimson silk plaited into their pigtails. As you approach the bridge crossing the Singapore River, which divides the business quarter from the residential district, the Exchange Building, where the Chamber of Commerce is located on the ground floor, and above it the Singapore Club, will probably be pointed out. The river itself is crammed from bank to bank with junks, tongkangs, sampans, and prahus, — a hopeless jumble of Chinese, Malay, Siamese, and Indian boats and cargoes. After we had our luggage unpacked, our first duty was to don the frock coat and silk hat, which custom, throughout all the Eastern colonies and possessions of Great Britain, requires should be worn in making official visits, and pay our respects to H. E., the Governor. Then back to change into a costume more suitable to the climate before going to the club — the great gathering-place of all the male Europeans for half an hour before, and at, luncheon, and later, before returning to their homes for dinner.

As far as I could discover, in the Singapore Club a man is considered abstemious if, before lunch, he has a "peg" of, say, whiskey and tonic-water, followed by a *stengah* (the Malay word for half, usually pronounced *stinger*) or split drink, succeeded by a *suku*, or a split divided between two. The same allowance at lunch and a similar quantity before going home is all the liquid refreshment habitually



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taken, and the members say that this conclusively proves that a man can live comfortably almost on the equator with an extremely small allowance of alcohol. The club has a fine billiard room, and there are many good players among the members. The game known as "snookers" in England is played here under the name of "Shanghai snookers." An excellent standing dish at lunch, in place of pudding or other sweets, is *gulu Malacca*,—boiled tapioca, with milk and burnt-sugar syrup.

From Suez to Japan one gets a great variety of fish, but on the restaurant menu no further description is given than is conveyed in the word "fish," and it is the same at private houses and at the clubs. The American peanut or ground-nut, known as the monkey-nut in England, is very plentiful in Singapore, and goes by the Malay name of *cachong tana* (earth beans). The local Chinese name for them is *fasang*. Singapore housekeepers time their dinner-parties to take place a day or two after the arrival of the boat from Shanghai, which brings down beef from Japan, and game and other delicacies from North China. Wild geese and ducks, snipe, quail, pheasant, and even venison, come from the Yang-tsze Valley by way of Shanghai, and there seems to be no "close" season.

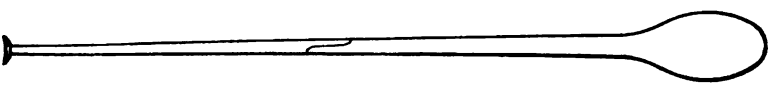
The markets of Singapore are supplied with a great variety of tropical fruit, such as the pomelo, or grape-fruit, like big oranges or small shaddocks, with smooth skins, some yellow and some a light green; the mango, whose fibrous pulp is full of refreshing juice, which, in the poorer varieties, has a strong smell and taste of turpentine; the jack-fruit; the custard apple; the rambutan; the mangosteen; the langsat; the namnam; the chumpadah; the pineapple, the lamopurot, and many others. Among the fruits in season we particularly enjoyed a small banana locally known as *pisang mass*, and the sour manilla (*chicou* or *buah chichoo*), a fruit like a small pear, which you cut in two and eat with a spoon. There are one or two black pips inside, and there is a decided taste of cinnamon and similar spices. In talking about the taste for *durians* at a dinner-party of eight couples,

all the ladies declared their fondness for the fruit, and one of the men confessed to having eaten as many as six before breakfast; but the other men were not enthusiastic, and one said he would never eat them if he could get any other fruit. The "swallow-tail" is worn at all formal dinners, but the white duck military-cut dress-jacket and trousers with kamar-band are permitted on informal occasions.

There is little twilight in Singapore and if you want to enjoy the best part of the day, you must rise before 6. One morning we started from the hotel at 6.45 for Johor, driving up the Esplanade to the Bochor Road and into the Bukit Timah Road past the Lock Hospital — behind which lie the race course and golf links — the cemeteries for Europeans, the one for Chinese, the Chinese Club, and so into the country. Turning to the right at the fork into the Kranji Road we arrived at 8.30 at Kranji on the Johor Strait fourteen miles from our hotel. It is a charming drive in the early morning air and the road has a splendid surface and is almost level except for an easy hill at the eighth mile-post and another about a mile before Kranji. The road is lined with trees and is well ditched, some of the culverts being dated 1888. The mile-stones are marked with Arabian and Chinese numerals but the quarter-mile-stones in the fractions only. There is running water in the ditch and it serves many purposes. It is the bathing-place of the Chinaman's stray dogs and pigs; the bath-tub for small Malay children; the wash-tub of the Indian *dhoby* who afterward hangs his wash out to dry without clothes-pins or pegs by twisting two small ropes together tightly, stretching them out taut, and pulling them apart sufficiently to introduce the ends of the article, which is thus held fast; the receptacle for house drainage; and lastly the place where the coolie who is bringing your daily supply of vegetables stops to wash the harmless soil from them so that they may look fresh and clean when he delivers them! You go by sampan across the strait to Johor Bahru (or Bhâru) to visit the Palace (*Istana*) and the gambling rooms, and to have tiffin at the Rest House opened by the sultan in 1898. This is almost a club-house with

two double and four single bedrooms and every possible comfort. Johor, with an area of about 9,000 square miles, has a population of only about 20,000, mostly Chinese. Its trade with Singapore has risen to over £1,200,000 annually. On the way back our sampan coolie took advantage of the breeze and hoisted a large sail made up entirely from flour-bags bearing the names of American millers in great blue designs.

The Singapore sampan is licensed to carry eight passengers. The boatman, standing at the stern of the boat facing forward with right foot firmly planted athwart-ship, grasps the ends of the crossed handles of the oars so that he has his left-hand oar in his right hand and the right-hand oar in his left. He supports himself on the right foot and leans forward, pushing slowly at first and then with a sudden shove at the same time advancing his left foot with a sliding movement, and at times rising on the ball of the right foot. On the recover, the left foot is drawn back again until the heel touches the hollow of the right foot. The oars are made in three pieces, a small handle set at right angles to a shaft and a paddle joined thus. Each oar is attached by a loop of rope to an upright,



with two notches, similar to those on the Venetian gondolas. The sails are nearly square and have bamboo booms top and bottom. When required for use, they are unrolled and hoisted to the top of the mast by a rope tied round the middle of one of the bamboos. There are ropes fastened to each end of the other bamboo and the boatman holds these in one hand while he steers with the other.

We stopped halfway between Kranji and Singapore to ascend Bukit Timah (Tin Hill), the highest point on the island. There is a fine view from its top, five or six hundred feet above the sea, and part of the hill is still covered with virgin forest. Returning by Cavanagh Road we drove through the grounds of Government House and back by the Brassa Brassa Road. Another morning we drove out Orchard Road

to the Botanical Gardens and visited the Museum on our return.

One of the most curious things in Singapore is to watch the coolies coaling a big ship. Two of them carry, suspended to a short, thick bamboo pole, a large basket containing about a hundredweight of coal, and they go on board by one gang-plank, and back by another, keeping up a continual stream that soon fills the bunkers. And it is claimed that this method of coaling is not only cheaper but more rapid than any other. Coolies get one cent a basket from ship to wharf, or *vice versa*, more if carried any distance, and the merchant who undertook the contract informed me that during the war in the Philippines he had put on board the U.S. transport *Grant* 1200 tons in four hours, and had put 3000 tons on a British man-of-war in eight hours, or 375 tons an hour. But the record was made in 1888 when 1500 tons were put into a ship over two gang-planks in three hours, and it is said that smaller quantities have been put aboard ship at the same rate of 500 tons an hour. An average of 200 tons an hour in loading from alongside by steam cranes is considered to be very fast in England, and 250 tons an hour the outside limit, although 360 tons have been put aboard a German battleship in one hour. While at the wharf we could not help noticing the extreme expertness of the Malays who dive for coins from tiny dug-out canoes which they propel by using the hands for paddles; and the feet are employed in a continual scooping movement to keep the miniature vessel, which is overwhelmed by every wave, free of water and afloat.

By law as well as by custom the standard coin in Singapore is the Mexican silver dollar, worth in exchange less than half an American dollar, or two shillings sterling, but fluctuating with the value of silver.

The Indian Penal Code is the basis of the criminal law, and the civil law is founded on English practice. In civil actions between Asiatics absolutely impartial justice may be depended upon as in other parts of the Empire, but when it comes to suits in which one party is a European, this

ideal is in one important particular departed from. The general assumption is that all "natives" are liars and perjurers, and the lawyers and the judges refuse to believe that the Asiatic will speak the truth under any form of oath. Consequently, the European whose word under oath is not accepted against any number of Asiatics must stand very low in the estimation of the community. Most of us would be disposed to act on the same view, but it must sometimes work an injustice. In Singapore all civil cases are tried by judges without juries, and all who testify are sworn with hand upraised in the Scottish fashion. Sometimes the judge requires both parties to take the oaths prescribed by their respective religions as most binding; but if counsel challenges a hostile witness, or the opposite party, to take such a form of oath, and the oath is so taken, the testimony of the party taking it must be accepted and may win the case. Another source of injustice is the impossibility of the native or the imported coolie understanding the details of the laws under which he is governed. And some of these details are vexatious and far-reaching. As an instance of the former class, the forestry laws are somewhat oppressive. In the Malay state of Selangor more than fifty different varieties of trees are preserved, and the ignorant native cutting one down in the virgin forest is liable to a heavy fine.

The Chinese make excellent domestic servants, and most families employ them, though some prefer Malay servants, who are cheaper and more easy to control; but it never does to mix the Mohammedan Malay with the pig-eating Chinaman, and so introduce religious warfare into the household. In connection with pigs it is well to bear in mind, in case you wish to make, on your return home, some acknowledgment of hospitalities received, that a good selected ham, of eight to twelve pounds' weight, packed in bran or oats, then sewed in canvas, and afterward packed in salt, is always appreciated here, and the sender blessed.

There is another feature of Singapore life to be studied, after night-fall in Malay Street, where the native courtesans, as well as contingents of Austrian and Japanese women, have

their abodes, and where the dusky beauties are always willing to sacrifice their natural coyness and modesty upon the purely commercial basis of three Mexican dollars in hand paid.

The United States consul, Mr. Spencer Pratt, occupied a unique position during the period immediately succeeding the Spanish-American war when there was some doubt as to whether the United States intended to annex the Philippines. Mr. Pratt's strenuous efforts to direct the colonial policy of the United States at so great a distance from Washington earned for him the respect, esteem, and gratitude of the bulk of the Filipinos resident in Singapore, and they "demonstrated" in his honour, and at a meeting at Raffle's Hotel acclaimed him as the "Liberator of the Philippines." An ungrateful republic refused to give him any credit for his proceedings, and took an entirely different view of the propriety of his actions. Perhaps the fact that Mr. Pratt was a Southern Democrat, who had a contempt for all Yankees, may have hastened his recall. As bearing on subsequent events, it was established on the most undoubted authority that Mr. Pratt's friend, Aguinaldo, agreed to place himself under Admiral Dewey's orders, and then took an early opportunity of violating his agreement.

It is curious to note the effect of climate and clothing on manners and morals, and to observe the variations of conduct in the same individual who will quite unconsciously apply a much less severe standard in judging the actions of his neighbours in the tropics than in England. It would almost seem that social and marital relations are loosened as the temperature of the locality rises and that levity of manners are the result of lightness of attire. No doubt the relaxation of social restraints is one of the charms of the East, for this charm cannot be said to be a physical or even an intellectual one. In the tropics bodily comforts are fewer, and the discomforts, dangers, and diseases more trying. Moreover, the opportunities of mental exercise and improvement are comparatively rare, and the faculties of the mind become less keen. But the social side of life is more devel-

oped and more engrossing. In small communities of Europeans, settled in the midst of another race with which there is practically no social intercourse, the individuals become closely united by ties of friendship and intimacy as well as by interest and for mutual protection. At the same time the various members, owing to the common knowledge of each man's business, profession, or office, assume with little friction the rank in the social scale to which they are entitled, and everybody is "somebody" down to the club inebriate who is drinking himself to death, an object of contempt and pity, but with a social standing higher in its way than the best member of the subject native races. When Sir Somebody Something returns to his native land after having honourably served his country in the colonies until he has reached the highest post in the community, he finds himself an inconsiderable item lost in the crowd at home. His old friends are scattered, and the march of events has left him behind the times in many ways. "Othello's occupation's gone," and Sir Somebody longs to return where his abilities are acknowledged and his position undisputed, where he knows everybody and everybody knows him, and where he has, at least, some intimate friends. And this same feeling prevails throughout the whole social scale, and constitutes the greatest charm of the East.

CHAPTER VIII

SINGAPORE TO HONG KONG

Chinese Coolies. A Riot. Piracy. Chinese Games. Dominoes. Poh-tchi. Fan-tan. The Banker must win. A Death at Sea. How John Chinaman smokes. Cholera Belts.

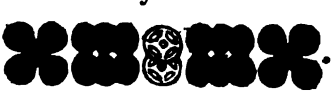
WE went from Singapore to Hong Kong by the Austrian Lloyd's steamer *Maria Valerie*, a vessel of 2648 tons carrying seven cabin passengers, and 520 Chinese deck passengers forward; and we did the 1460 knots in six and a half days, our best day's run being 240 knots. We had exceptionally large cabins and plenty of well-cooked food. *Chota hadjiree* 6 to 8 A.M., breakfast at 9, tiffin at 1 P.M., tea at 4, dinner at 6.30, and supper at 9; six meals a day!

The voyage afforded a good opportunity of observing the effects on the habits and customs of Chinese coolies of some years' superficial contact with Western civilisation. And truth to tell, these effects are almost inappreciable, and at any rate not nearly so perceptible as in the case of those Chinamen of a similar class who spend some years in California, or other parts of the United States, where there is closer contact with larger numbers of white people. The almost universal memento of their residence in foreign lands is a large cotton umbrella, and many add to this an American "Bee" clock. These poor people, men, women, and children, were permitted to take up such places on deck, or between-decks, forward, as would not be in the way of the working of the ship. An awning was provided to protect them from the sun and rain, but otherwise they must shift for themselves. They bring on board a piece of matting to sit and sleep on,

and a small parcel containing their possessions. Wrapped in a cloth tied round the waist next to the skin is the roll of Mexican dollars representing the savings with which they hope to pass a comfortable old age. Some few are merchants, travelling for the sake of trade, disguised as coolies to avoid the squeezes all rich Chinamen fear they may become the victims of in China if their wealth is not concealed. A Chinese contractor undertakes to feed each passenger during the voyage to Hong Kong for half a Mexican dollar a head, or, say, two pence a day, and pays the company handsomely for the privilege. The food provided is boiled rice at discretion, and a small bit of fish or some relish at each meal to help it down. There cannot be a large profit on the catering, but the contractor has the exclusive right to run a gambling hell on board and in that lies his profit; for whether at home or abroad, John Chinaman is an inveterate gambler, and cases are frequent where the returning coolie will lose his all on the homeward journey, and at once return to a further term of grinding work or in despair commit suicide by jumping overboard. Not only is gambling permitted but opium and tobacco smoking and cooking; in fact there is little or no interference as long as they keep the peace.

But this was broken the first day out, and the quarrel arose with startling rapidity, and spread like wild-fire. We were watching the midday rice being dished out, by means of a wooden spade, from the huge boiler in which it was cooked, and remarked that the coolies seemed to be particularly animated, putting it down to a recovery from the special discomforts of their first night at sea. Suddenly a coolie, clad in short trousers and waistband, seized a club and struck the cook over the head; the cook retaliated with the spade, cutting the coolie across the chest with its edge, and making a nasty-looking wound. In an instant sticks and belaying-pins were brought into use as weapons, and knives were drawn; and before we knew what was taking place all hands were piped on deck; quartermasters with loaded muskets and fixed bayonets fell into place at the gangways leading from the main to the promenade deck, and hose pipes were attached

to the hot-water plugs, ready to be turned on. And not a minute too soon, for the mob in possession of the lower deck began to swarm up the gangways, and only retreated when the captain showed them how imminent was the danger to them from hot water and cold steel. It took some hours for the hubbub to quiet down, and then it appeared that the row began over the cook having slightly burnt the rice in cooking, and refusing to cook a fresh lot. The contractor finally ventured to go among them, and by much talk succeeded in appeasing them; and an addition of some small delicacy to the evening meal healed all injuries that did not come under the hands of the ship's doctor. But the hose remained attached and armed sailors remained on guard during the rest of the voyage. We were refused permission to go among the Chinese passengers for a couple of days, and had to be satisfied to watch them from the upper deck. There is always a well-grounded fear, in case of an outbreak not being promptly put down, that the Chinese will seize the ship. Successful piracy is no sin in a Chinaman's eye, and piratical attempts are not confined to Chinese junks, but are successfully carried out even in these days on river boats manned by Europeans, and on one occasion was committed on a big steamer making the voyage to Hong Kong.

The coolies passed the time smoking tobacco and opium, reading aloud in a sing-song drawl, cooking small messes over lamps, playing dominoes, dice, *poh-tchi*, European cards, game of authors, and fan-tan, or fan-t'an, as it is sometimes written. Chinese dominoes are printed on small slips of cardboard, about 1 inch wide, and 3½ inches long, with rounded ends. These are shuffled, drawn, and held in the hand when playing, and, for convenience in holding, have the pips printed doubly in each card. For example, the 6–5 is printed . There are no blanks, so that there are 21 varieties, and of these varieties there are four of each, making 84 dominoes in all. They are shuffled, cut, spread face down on the table, and drawn one at a time,

until the first player has 16 cards and the others 15 each. The first player then lays down, face upward, all cards whose pips equal 10, and all combinations of two or more cards whose pips added together make 10 or 20, and all identical cards he holds to the number of 3 or 4 (three or four "of a kind"). Domino 3–4, which totals 7, can, as an exception, be laid down with one or more dominoes counting 6, and so making a total of 13. The other players in turn lay down similar combinations, and then the first player leads a card from the balance, if any, in his hand. The player on his right must play such a card or cards as, with the one on the table, will total 10 or 20 (or 13 if the 3–4 is included), and if he has no such cards, must draw from the stock until he can play, or the stock is exhausted. If he succeeds without or after drawing, he leads a card for the next man to play to. If he fails, he has no lead, and the next man tries to make the desired combinations from his hand, and if successful, leads. Most frequently the game is between two, but it is possible for as many as five to play; and in any case the player who succeeds in getting rid of all his cards wins the game and the stakes agreed upon. The pips are printed on the cards in large black and red balls, so that they are easy to distinguish in a very poor light.

Another game is played by the more scholarly Chinese with cards of similar shapes to the domino cards, upon which are printed half of a proverb (or some quotation) which is to be matched and discarded with the card containing the other half of the proverb (or the name of the author of the quotation). We were unable to follow the games being played with European cards, but the favourite seemed to be a compromise between whist and euchre. Dice were played by holding six in the closed hand with the knuckles up, and dropping them together into a shallow bowl.

Poh-tchi or *poh*, a species of tee-to-tum, is a hollow cube mounted on a pointed spindle for the purpose of spinning it. Inside the cube is a die, marked on the four sides, and blank on top and bottom. The cube is spun, and bets are made

on the number of the uppermost side of the die when the cube falls and is opened.

Fan-tan or tan is, however, the great gambling game of the Chinese. The implements are simple and can always be improvised, cheating is difficult if not impossible, the rules few and easy and leave no room for dispute. If you are in luck, you can win large sums, so the gambler has grounds for hope; and the banker can afford to see you win, as he is practically certain to get it all back in time, together with as much as you choose to risk; for the percentage in favour of the banker is enormous. A large bowl of white beans is provided (or it may be a heap of pebbles or even bits of paper) and a great handful is abstracted by any by-stander and set on one side. The remaining beans are turned out on the table and the bowl is used to cover the handful first taken out and to keep them separate from the others. The banker or his assistant takes a long chop-stick and subtracts four from the pile of beans and continues taking away four at a time until only four or less than four remain. The balance will be one, two, three, or four; and the betting is on this balance. The table has ruled on it two lines crossing at right angles and the extremities of these lines are marked, generally in the Chinese characters, one, two, three, four. If a simple bet is made, your money is placed on the number you wish to back, say one; and as the chances are three to one against you, you receive, if you win, three for one, less the banker's commission. You may take the even chance of any two numbers against any other two. Or you may reverse the common wager and take any three numbers, losing if the fourth wins, and winning a third of your stake if any of your three correspond with the remainder of the beans.

If the banker had no commission, it would be purely a matter of chance or luck. But if you bet $100 on a single number and win, instead of receiving $300 dollars, you are only entitled to get $275, so that the banker retains $\frac{1}{12}$ or $8\frac{1}{3}$ per cent of your winnings. If you bet $100 on an even chance and win, the banker pays you only $90 and retains

a commission of 10 per cent. In smaller amounts the banker gets the advantage of fractional money and his commission may exceed 10 per cent; but as most bets are wagers on one number, his average commission is about 9 per cent! So that with equal luck, risking the same stake each time, the banker is bound to win your stake every eleven or twelve turns. Now, in roulette or rouge-et-noir as played at Monte Carlo the chances against any number, including zero, turning up is 36 to 1 and the bank pays 35 for 1 *en plein*, the advantage to the bank being one in 36, or less than 3 per cent. The bank's percentage is greater on the other eleven "chances," or combinations of numbers, such as a *cheval*, *en carré*, and so on. But on the even or simple chances where the bank's advantage is in winning half all such stakes if zero turns up, which it must be expected to do once in 37 times, the proportion is 1 to 74 or about $1\frac{1}{3}$ per cent. As larger sums are placed on the even chances, the bank must make its profit on a commission or advantage of little over 2 per cent on the total of the sums staked. On this basis the income from the gaming-tables amounts, even in a bad year, to £1,000,000 sterling, and to half again as much in a good year. After all charges, which practically include all the expenses of the principality of Monaco as well as the annual subvention of £70,000 to the prince, two-thirds of this remains as net profit to the company, or 55 per cent on its capital of £1,200,000. It can be readily seen that the fan-tan banker may, by putting a limit to the stakes, secure himself from losing all his capital in a run of bad luck and with an advantage of 9 per cent in his favour can await with confidence and certainty the time when the capital of all his regular clients must find its way to his, the banker's, pocket.

So the Chinese contractor could even afford to lose on his agreement to feed the Chinese passengers and he did all he could to remove all causes for complaint and put them in a good humour in order that no prejudice against him or his cook should prevent them from gambling with him. Fan-tan began in a small way the day after we started and

increased until the last day, when the table was surrounded by an excited crowd and large amounts changed hands at each *coup*. Even the petty officers of the ship played during their hours off duty and the talk was all of winnings and losings, "systems" and "chances."

We had one death during the voyage of a poor coolie whose body, wasted to bare skin and bones, was without formal ceremony of any kind thrown overboard early one morning. He had evidently been brought on board in a dying condition and his passage paid in the knowledge that his end was near and the hope that his death on board ship would save the expense of a funeral. There were all the symptoms of excessive opium-smoking and the doctor certified this as the cause of death. But it is frequently the case when a Chinaman has a mortal disease that he is provided with sufficient opium to keep him insensible to pain and to accelerate the end.

The bowl of a Chinese tobacco-pipe is a miniature affair. The stem is usually of bamboo, straight from bowl to mouthpiece, and of any length up to three feet. But there is a peculiar metal pipe, in use all along the coast towns up to Shanghai, which our coolie passengers seemed to prefer. This has an oval base and contains at one end a receptacle with a hinged cover for the fine-cut tobacco, a small movable tube with a bowl, only capable of containing half a thimbleful of tobacco, which when in place has one end in a middle chamber full of water. From the top of this chamber runs a metal stem with a curved mouthpiece decorated with a cord for suspending the pipe around the smoker's neck. There are in addition places for a small brush, tweezers, and other implements used for cleaning purposes. John supplies himself with a lighted piece of touch-wood or punk, enough tobacco to fill an ordinary European pipe, and has smoke for half a day. With the tweezers he extracts a few shreds of tobacco and carefully places it in the bowl, lights it, and enjoys two, or perhaps three, puffs. Then he removes the bowl tube, blows out the ashes, cleans and brushes out the bowl, replaces it, and in the course of ten or

fifteen minutes is ready to repeat the operation. As the tobacco is very light while the quantity consumed is very small and the smoke is purified in some degree in its passage through the water, nicotine poisoning must be rare with these smokers.

As we approached Hong Kong, the ship's sun awnings were one by one taken down, and we laid aside our cholera-belts, worn since the day we landed at Port Said. These flannel belts and pyjamas of the same material are the greatest protection against cold and chills, which are so dangerous in the tropics.

CHAPTER IX

HONG KONG

The Island of Hong Kong. China-town. Trade. Money. "Chairs." The Club. Victoria and the Peak. The Plague. "The Chinese must go." The Wily "Boy." "American Girls."

WE arrived at Hong Kong at night when the lights from the various streets and buildings, extending from the shore up to the Peak, gave the same brilliant effect that is to be seen at Gibraltar. And this similarity did not entirely disappear in the morning's sun when we left our anchorage in the harbour, and made fast to the wharf at Kowloon (or Kaulung) on the mainland opposite. Perhaps the view at sunrise when the Peak was still shrouded in mist while the land-locked harbour was sparkling in the sun, reminded one more of the Lake of Lugano than of Gibraltar; but at any rate Hong Kong is pleasant to look at from the harbour, and we were glad to say farewell to the sight, noise, and smells of our coolie passengers. The island of Hong Kong is about twenty-seven miles in circumference, hilly, and bare-looking. It contains several small villages and, on its northern shore, the city of Victoria, which rises in terraces from the reclaimed land at the water's edge halfway up the steep side of Mount Victoria to Robinson Road, and extends along the shore from Mount Davis on the west to Causeway Bay on the east. The ridge of hills behind the city rises almost precipitously to the Signal Station on Victoria Peak, 1825 feet above the sea, and extends along the whole northern shore of the island, reaching its highest point at Mount Parker, which is a few feet higher. Under the lee of these hills the vessels in the harbour are protected from the full violence of the typhoons



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which come up the China Sea from the south past the Philippines during the summer months, and carry destruction along the Chinese and Japanese coasts. During one of these storms the wind gauge has registered as much as 120 miles an hour. Notwithstanding the shelter afforded, over 110 junks and 200 lives were reported to have been lost in three hours in the typhoon of November, 1900, and in Hong Kong over twenty deaths resulted from houses collapsing.

For twenty years from its cession until 1861, the colony did not extend beyond the island. In that year an area of about four square miles of the tip of the Kowloon peninsula was ceded, and in 1898 an area of nearly 400 square miles, mostly malarious, with a population of about 100,000 was "leased" from China. Before this last addition there were twenty-five Chinamen to every white man, and the proportion was constantly increasing by immigration. The census taken in January, 1901, showed a population of 284,000, exclusive of naval and military forces. As in Singapore, the deaths largely exceed the births, in some years by seven to one.

In the city of Victoria the Chinese herd together in a quarter of their own; and the rich amongst them do not attempt to occupy the position or make the display which is so prominent a feature in Singapore. For the officials in Canton have arms long enough to reach their Hong Kong compatriots, whereas Singapore is too far away, and there are various ways of extorting blackmail from the obvious possessors of wealth. Through the secret societies, and in other ways, pressure can be brought to bear. For example, when strong efforts without much success were being made to put down gambling in Hong Kong, the chief of police discovered that some of his subordinates were being bribed by the Cantonese owners of the gambling hells, and convictions were secured by the testimony of a Chinamen, who turned queen's evidence, and the subsequent confession of a policeman. Some time later the Chinaman visited Canton, and shortly afterward his body, with the hands tied behind the back, was found floating down the Pearl River.

Although Hong Kong is preëminent as a great emporium and port, it has begun to develop various manufacturing industries, some on a large scale. There are ship and boat-building yards, sugar-refineries, cement-works, a cotton-mill, and factories for making soap, paper, rope, fireworks, vermilion and other articles, to say nothing of the government opium monopoly.

The standard money is the Mexican dollar, the Hong Kong dollar, and the Japanese yen, all of which circulate at a parity. The principal banks issue notes payable in silver dollars, but they should not be carried away either to Singapore or Shanghai, as some of them at least are only redeemable at the place of issue. And Japanese yen should not be taken to Japan, where they are no longer current money. Gold is available at the exchange of the day, and Bank of England notes, as well as United States greenbacks, are always at a small premium over gold. The Chinese name for dollar in the Cantonese dialect, and in the very similar local dialect, is *ngan*. In the interior the real standard is the copper-bronze "cash," called in the Cantonese dialect *ts'in*, which is also the word for thousand (*yat-ts'in* meaning one thousand), and 1000 cash nominally go to a local dollar. One cash therefore equals one-twentieth of an American cent, or one-tenth of a farthing. But owing to depreciation of the cash the tael of silver, of the value of 33 pence early in 1902, was worth about 1650 cash, or 50 cash equal to 1 penny.

It is said that Hong Kong possesses three genuine carriages which have been in use from time to time on special occasions; but the public conveyances are "chairs," slung on poles carried by two or four bearers, and jinrickshas drawn by one or two men. The fare for two bearers ranges from ten cents for half an hour, up to one dollar for a day (6 A.M. to 6 P.M.). A jinricksha, which should only be taken for the level roads, can be hired for as low as five cents per quarter-hour, and street coolies from three cents a half-hour to thirty-three cents a day. In the Kowloon district there are no roads; the nearest approach to them being footpaths, narrow and devious.

We were advised to go to the Hong Kong Hotel, as it was too early in the year to be quite comfortable in the morning mists at the Peak Hotel; but the former being full we went to the Windsor, where we enjoyed a laugh over our first meal. The tiffin bill-of-fare had each dish numbered, and the Chinese waiters take your order by numbers only. One of the party wanted some currant fritters, and asked for them by the corresponding number 21. The intelligent waiter, after some delay, brought him two portions of number 1, which was chicken broth. We enjoyed nothing else at the Windsor but this laugh, and were glad to leave and accept the kind hospitality of the Hong Kong Club, where we were admitted as visitors, after being duly proposed and seconded, and where, upon payment of seven dollars a month, we were entitled to all the advantages of membership up to three months, and could have a most comfortable bedroom at four dollars a day up to ten days. The club building is a fine structure of five storeys, situated on a square of land by the water front, on the Praya. This reclamation of about fifty-seven acres, begun some ten years ago, was just being finished off with office buildings of the splendid types characteristic of both dwellings and offices for Europeans in Hong Kong. The appointments of the club are upon a most liberal scale, and in addition to the usual comforts, card-room, six billiard tables, and so on, there is a very good library from which members can borrow books as from a circulating library. In the basement are several bowling alleys, which, in addition to affording excellent exercise to the members, promote sociability and late hours, as the noisy character of the game prevents the resident members from going to bed or to sleep.

Victoria is well provided with the electric light, and has an excellent water-supply as far as quality goes, but the quantity is apt to run short in times of prolonged drought. There is a good market where, amidst a deafening din, one can purchase a great variety of comestibles. The fruits in season were mangoes, strawberries (for sale by the dozen), pomeloes, and lychees. The latter when fresh are full of a

delicate juicy grape-like pulp as different from the exported dried fruit as a grape is from a raisin, but it is said that too great an indulgence in this fruit leads to an attack of boils. There are delightful walks to be taken over the hills and valleys behind the town, and no one should miss the view from Victoria Peak, which can be reached by chair with four bearers or by the High Level Tramway which goes nearly to the top. The old walled city of Kowloon lies to the north-east. The panorama of the town and harbour is spread beneath one's feet; and on all sides, except due east, where Mount Parker shuts off the horizon, are charming views over the hills to the sea dotted here and there with junks and steamers. It is from here that all incoming vessels are signalled long before they arrive in port. A favourite short walk begins with a stiff ascent to the Bowen Road, which follows the almost perfectly level conduit from the tramway to Happy Valley, four miles east. Here are the old cemeteries, and next to them is the race course where the great annual sporting meeting takes place in February, which brings visitors from far and near and marks the height of the Hong Kong season. In Victoria one can get at fair prices the best brands of Havana as well as of Manila cigars, and those who had run short were well advised in taking in supplies to last to San Francisco.

The bubonic plague was causing some anxiety and was extending. Up to the time we landed the deaths had exceeded the cases. But this was accounted for by the large number of those who died and were only afterward discovered to have had the plague, and therefore were never included among the "cases," which latter is short for "plague patients under treatment." However, the real mortality during 1899 and 1900 was over 95 per cent of those attacked by the plague. The percentage of deaths has been smaller in Egypt, where out of 382 cases reported during the year, 228 (about 60 per cent) died and 137 were cured, leaving 17 under treatment. Eight Japanese doctors are reported to have been engaged in March, 1892, to go to Hong Kong to combat the plague.

A curious sight may be witnessed any afternoon at the



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American consulate where the Chinese apply for passports to enter the United States. The restrictions on Chinese immigration into the States are very stringent, and Chinese merchants and students desiring to travel there are put through a searching examination which begins with an investigation of their shoulders, to see if they bear the callous lumps caused by the bamboo pole used by coolies, and of their finger nails to see that the length shows that they are unaccustomed to manual labour.

In case you remain long in Hong Kong you will find it convenient to employ a Chinese servant; and when you do so, give him the choice of an English name, and refuse to call him by a Chinese one, unless you wish to run the risk of being led by your wily "boy" to call him "master," "lord," or some other title of superiority.

The appellation "an American girl" has connected with it so many charming associations that it gave us rather a shock to find that in Hong Kong it was only applied to the fair but frail class of American women who were at first relegated to the Chinese quarter of Victoria, near the top of Glenealy Road, but who have taken up their residences in more convenient and fashionable neighbourhoods. On the whole they are the best-looking and best-dressed women in the colony, and their private chairs with four bearers in livery are usually the smartest and best turned out. Some of them had put their coolies in the governor's livery, and only discontinued doing so when threatened with an application of the regulation confining them to Chinatown. It is difficult to avoid the "American girl" in Hong Kong by day, and by night it is necessary to carefully direct your chair coolie to the club or the hotel or he will land you at one of their houses as a matter of course.

CHAPTER X

CANTON

Pirates and Thieves. The Canton River. Shameen. Canton. Street Scenes. Temples. Execution ground. The Water-clock. Chinese Coins. The Examination Hall. The *Literati*. The City Walls. Streets and Roads. Fêng-shui. A Prison. Shops. The Flower Boats.

BEFORE leaving Hong Kong I had parted with the companions with whom the excursions into Ceylon and Java had been made, and with whom I had passed so many pleasant days. However, I had planned to visit Canton, and one fine morning, at 8 o'clock, left Hong Kong by the steamboat *Hankow*, built in 1874 for the Yang-tsze trade, — a fine, paddle-wheel river boat of over three thousand tons, with excellent cabin accommodation, but not adapted for much cargo.

The stand of arms in the saloon reminded one that the short voyage of ninety miles to Canton was not altogether without risk, for piracy is not uncommon on the Pearl River, although it is rare that a boat of this size is openly attacked. But smaller steamers have been recently captured in sight of Hong Kong, and the *Hankow* crew have to be constantly alert to prevent cargo or fittings being stolen; and as an example of what may be expected, I may mention that more than one anchor has been made away with by clever thieves.

This is not quite as daring as the Singapore Chinaman who stole the clock from the wall of the court room while the court was sitting, but will serve to demonstrate that the Cantonese are not deficient in the propensity for stealing, that is so generally characteristic of the Chinese. It is even said that professional thieves in China carry their booty to the officials, who take a share in the plunder under cover of



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the fiction that the goods have been "found," and a charge must be made for taking care of lost property and its administration. On the other hand, official action is sometimes successful in putting down theft, for the telegraph line between Canton and Hong Hong was continually being destroyed for the sake of stealing the poles and wire, and it was only by placing the government's mark on each pole as it went up, with the notice that the death penalty would follow any pilfering of government property, that this class of robbery was put an end to.

Cases of piracy are most common on the West River (Si-Kiang),—which connects with the Canton River, but finds its main outlet near Macao; — and as far back as forty years ago they averaged two a week for some months. Murder is seldom added to piracy, but when a vessel is captured, and the crew secured, a landing is made at some out-of-the-way place, and the merchandise carried away. Once ashore, and the booty put away in safety, the pirates become private merchants, and are rarely brought to justice. The pirates usually embark as passengers, and watch their opportunity to overpower the crew. Sometimes confederates are stationed in a boat, ready to come alongside and secure the booty when signalled.

The network of waterways and islands in the delta of the West and Canton rivers has been the haunt of pirates since the days of Koshinga (Kwosingye), the Chinese leader who resisted the Manchu invasion, and held these islands, as well as the island of Formosa, until his death. His successful command of the sea is a bright point in the history of the Chinese race, and they do not readily distinguish between the successful patriot and the successful pirate.

In the piracy, in 1874, of the *Spark*, one of the river boats running between Canton and Macao, the American captain, Brady, the chief mate, and the purser were killed. In the piracy of the *Namoa*, Captain Pocock was killed; and in the piracy of the British steam-launch *Wangfat*, in January, 1902, the pirates carried off two of the crew as hostages, to secure terms for some of their number who were captured.

After breakfast, which was served at 8.30, we were steaming north off the entrance to Deep Bay, the northern limit of the "new territory," so called, not on account of the depth of water, for the bay is mostly shoal, with a narrow little channel in the middle, but because it is a deep indentation in the land.

The Canton River has many other names. The Chinese call it Chau-Kiang, Chu-Kiang, or Kiu-Kiang. The Portuguese named it the Bocca Tigris, and it was long known as the Bogue. At Canton it becomes the Pearl River, and farther west flows the North River (Pe-Kiang), which has outlets into both the Canton and West rivers. The estuary of the Canton River is shallow, and was, at the time we steamed up, thickly planted with stakes, to which fishing-nets were fastened. Most of the fishing and cargo junks have sterns cut off square, and an exceptionally large rudder perforated with lozenge-shaped holes, the rudder-post supported from above, and not hinged below to the stern-post. The Chinese claim that the holes cut in the rudder do not reduce the steering qualities, while they do reduce the weight. Many of the larger junks had a stern paddle-wheel, worked treadmill fashion by about twelve coolies, some of them women. Some of the smaller ones, with furled sails covered with matting, crawled along with only one man or woman sculling. As we neared Canton the junks and sampans increased in number, the latter all worked by women, three to each boat, one standing amidship sculling and steering, gondolier fashion, and two in the bow pulling oars. In the lower reaches paddy-fields covered the flats, and higher up banana and lychee trees were common; the latter ripen here in June. Near where the Tung-Kiang enters the Canton River from the east, and the latter curves to the west, we stopped at Whampoa, where there is a small dry-dock and a Chinese customs station. At 2 P.M. we passed a river barrier near a nine-storeyed pagoda (a word that is not Chinese, by the way), and half an hour later a similar pagoda and barrier commanded by a square fort mounting four cannon. These barriers are to be removed by the end of 1904.



CATHOLIC CATHEDRAL FROM RIVER, CANTON.

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Another half hour, and we steered our way past the three small lighthouses in the river, marking the channel, and made fast to the landing-stage at Canton. Those who are satisfied with one day in Canton can leave Hong Kong in the evening at 6 o'clock, remain on the boat all night, and, after spending the day in Canton, return to Hong Kong the same evening. In such a case one should apply to the captain to select a guide, and to the purser for some luncheon to take along, for no European food can be procured in Canton itself.

A little above the steamboat landing-stage, on the "Macao passage," is the island of Shameen (Shawmeen or Shamien) which is set apart as the settlement of the European community. The island is something over half a mile long and about a thousand feet wide, with a substantial river wall which forms a pleasant promenade where the residents take their constitutionals and the native *amahs* play with the children, well-laid-out streets, and fine offices and dwelling-houses, as well as a church and a comfortable club which contains a theatre. On the other side of the narrow channel which separates Shameen from the Western Suburbs are some of the finest streets and best shops that Canton can boast.

Canton can be seen extended along the Pearl River for about four miles, and it is about two miles from the river to the most northern point of the wall near the Five Storey Pagoda, which rises above Kun Yan Hill. In the foreground is a dense mass of house-boats moored along the bank, with a wide and almost as dense fringe of sampans. A census taken here some years ago showed, according to Chinese figures, some 84,000 boats; and as the owners have no other habitation but are born on them, live on them, are married on them, and die on them, the riparian population must account for a material proportion of the 2,500,000 inhabitants credited to Canton and its suburbs by some writers. This estimate is undoubtedly an exaggerated one and that of 1,500,000 in all, of which 800,000 is the population of Canton proper within the walls, is certainly nearer the mark.

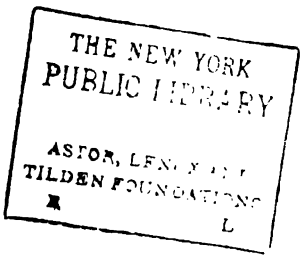
Over the tops of the boats can be seen the irregular jumble of houses lying between the river and the wall of the New City. These houses are mostly two-storeyed buildings of timber supported on brick piers and roofed with curved earthenware tiles. Above the roofs, stretched between long poles, are many sky-signs advertising the merchants' wares. Between the walls of the Old and New Cities rise, to the height of about 150 feet, the twin Gothic spires of the French Roman Catholic cathedral, begun in 1860 and finished twenty years later. Farther north a couple of pagodas compete for prominence with the many great, square, brick buildings of the official pawnshops; and the towers over the gateways in the walls seem scarcely above the general ruck of buildings. One or two gaps showed where recent fires had worked destruction; but no time was being lost and reconstruction was rapidly going forward. In December, 1901, an area of many acres was swept by a fire which destroyed some eight hundred houses.

The friends who made my stay in Shameen so pleasant had engaged for me the *doyen* of the fraternity of guides, Ah Cum Senior, who met me on the wharf and whisked me off in a chair with four bearers to see the sights of the Western Suburbs. We went through miles of narrow streets, some of them covered so as to form long arcades, and the vista of such an arcade with its succession of vermilion and gilt signs is striking enough to make one almost forget the dirt under foot and the smells that are all-pervading. Chinese sign-boards about six feet high and twelve to eighteen inches wide would make a very effective wall decoration for the interior of a bungalow or a billiard-room. In some of the lanes the whole road was covered with the big, round, shallow baskets in which grain was being dried in the sun, and we had to pick our way carefully between them. The smells are not all of them entirely bad, for each street has its altar and every shop a niche for the daily incense-burning, so that burning punk gives an occasional variation to one's sorely tried nose.

We visited the Flowery Forest Monastery or Temple of Five



EXECUTION GROUND, CANTON.


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Hundred Disciples (Wa Lam Tsz), said to have been founded 1400 years ago, and there inspected, without counting, the five hundred well-gilt wooden figures seated in rows against the walls, each with an incense bowl before it. In the centre of the temple there is a bronze pagoda, containing some small figures of the same material, which is a fine example of metal work. Before arriving so far, however, one must pass through a building containing three Buddhas and another with a marble model of a seven-storeyed pagoda. Near by is the Temple of Cho Shing with its sixty images, and farther away the Temple of Pak-tai or the God of the North. In front of the latter is a large open square for theatrical performances. The Ningpo Ni-Kun, or Guildhall, is likewise used for such performances and also as an exchange and as a temple; but the Guildhall of the Green Tea Merchants, with its curiously shaped doors and windows, is much more interesting. We stopped to watch a couple of carpenters sawing a log into boards, one standing on the log supported on a trestle and the other standing underneath, the saw being worked between them. We also looked in at some of the silk-weavers at work and watched the woman throw the bobbin or spindle to make the weft while the boy perched above, who is working the primitive loom with his feet, pulls up the warp according to the pattern as it is arranged on a rod. Some of the products of the Canton looms are both good and cheap; and it was here I was advised to buy the black Chinese crêpe, or Tussore silk, for feather-weight evening-dress suits. In general it is better to buy silks in Japan if you are going on.

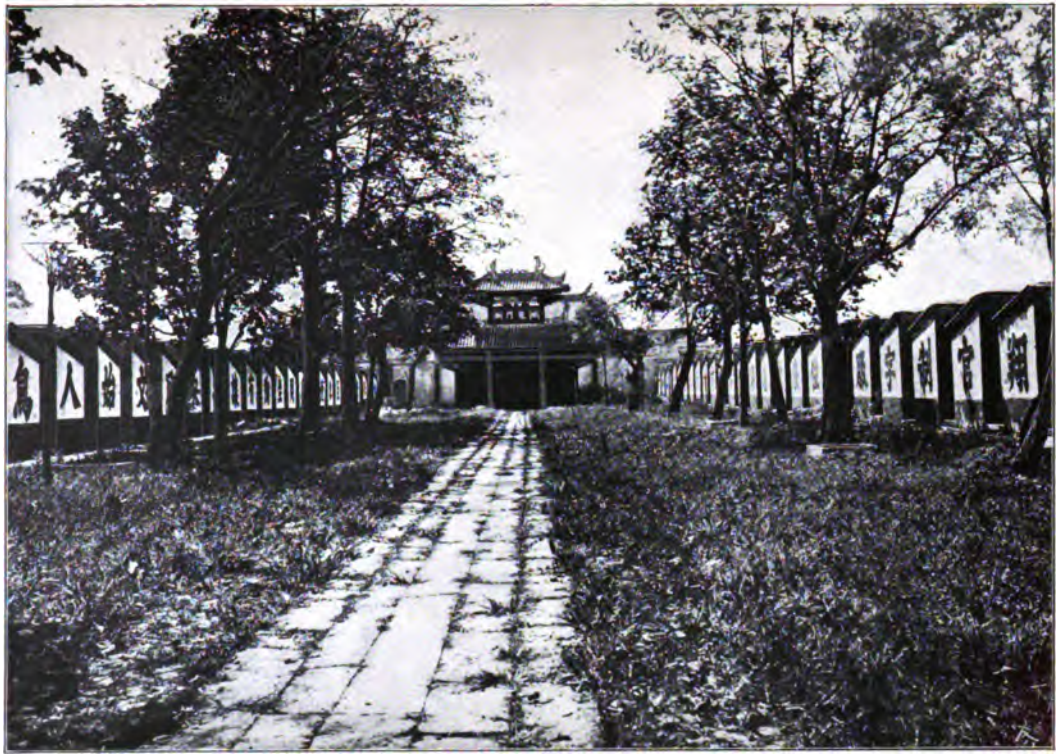
On another day with Ah Mak as guide I was taken to the execution ground, a *cul-de-sac* about seventy-five feet long by twenty-five feet wide, where criminals are brought in batches to be decapitated, or to be cut into a thousand pieces. The criminal who suffers the latter horrible penalty is bound to a cross, and the real number of cuts is said to be thirty-six followed by a stab to the heart. Few are so poor as not to be able to bribe the executioner or jailer to provide enough opium to produce a condition of semi-consciousness. Whenever a European is present at an execution, the crowd will

push him to the front in order to watch how he will stand the ordeal. About three hundred executions a year is the average; but for five days out of six the ground is used by a potter as a drying place for earthenware cooking-furnaces, and the crosses standing against the wall are the only reminder of the cruelties inflicted here.

From the execution ground it is a fairly straight road through the walls of the New and Old Cities, to the Double Gateway containing the clepsydra, or water-clock. This is an arrangement of four copper jars draining one into another, the lowest one, which is emptied every twelve hours, containing a float which indicates the time by six divisions of two hours each. The clock was fully two hours out of the way when we saw it, but whether this was the accumulated error since it began in the year 1324, or simply the daily variation, it was impossible to discover.

Then we doubled back to the Examination Hall near the Eastern Gate outside of which lies the mint where the silver coinage of the Kwang-tung Province, of which Canton is the capital, is struck and where there is a plant said to be capable of turning out 2,000,000 bronze "cash" a day. The "stamping" of cash is an innovation, as for thousands of years Chinese cash have been cast. There is, moreover, another mint for stamping cash at Wu-chang, with a capacity of 36,000 cash per hour, and even as far inland as Cheng-tu there is a local mint for silver coinage.

It is no exaggeration to say "thousands of years" in speaking of Chinese coins, for in the City Hall Museum at Hong Kong are specimens of the so-called "bell-shaped" bronze coins dating as far back as 2852 B.C. Scimiter-shaped bronze coins of the Chau dynasty, called "Lu's Knife," are shown dating from 1122 to 255 B.C., and there are cast cash over 2000 years old. Some large round bronze coins two to three inches in diameter with a square hole in the centre like the ordinary cash, and bearing in Chinese characters the legend "Prevailing abundance plenty," are also exhibited, and are stated to have been made in 1851. The obverse of the present issue of one of the Cantonese silver coins, which is ex-



EXAMINATION HALL, CANTON.

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actly the size of an English shilling, shows a human-faced dragon, surrounded by the inscription, "Kwang-tung Province 1 Mace and 44 Candareens," in English. The reverse is entirely Chinese characters. As 10 candareens equal 1 mace, it is puzzling to know why it should not be written "5 mace and 4 candareens," or more shortly, "54 candareens," and it can only be explained by the fact that it is easier to calculate on the abacus with 44 than with 54.

The Examination Hall is the name of a vast collection of buildings and sheds where the examination of graduates of the first degree or Bachelor of Arts takes place every three years. There are in the grounds about eight miles of wooden sheds set in parallel rows, and divided into nearly twelve thousand compartments, or cells. These are less than four feet wide, are absolutely bare, and are open on one side. The competitors bring their food and writing materials, and are given two boards which fit into slots, and are used one as a table and the other as a seat. The text is given out at daylight and the competitor is obliged to remain composing his essay with his back to the opening and his face to the wall. He must eat his food and obey the calls of nature without leaving his place, and for twenty-four to sixty hours must remain whatever happens, and he has three such sessions in nine days. Something under two per cent succeed and attain the degree of Master of Arts, while the unsuccessful ones must wait three years for another chance.

Those fortunate individuals who by bribery, corruption, collusion, fraud, personation, purchase of papers, or, as sometimes happens, by scholarly attainments, pass and become graduates of the second degree, are entitled to repair to Shun Tien Fu near Peking to go through a similar competition for a graduate-ship of the third degree or "Doctor," and having successfully passed all these ordeals, and a further division of Doctors into three grades at Peking, are qualified to wait, with some fifty thousand other graduates of the third degree, for a chance to beg, bribe, or buy themselves into office.

Meanwhile the graduate has important exemptions (he

may not, for example, be beaten except on the palm of the hand), and takes his place in the highest of the four great social divisions. This includes officials and *literati*, the second is the farming class, the third artisans, and the fourth and lowest merchants. It is the large number who fail to pass the examinations, together with those who pass but fail to get and retain official appointments, who form centres of discontent and become the leaders of mobs, the instigators of riots, and the fomenters of revolution.

There are legends that Chinese scholars of exceptional attainments have attained to high office without the advantages of wealth, influence, or intrigue. But the Manchu caste practically monopolises all the high offices, and Li Hung-chang was the one exception of a Chinaman who has risen to the highest offices in the state since the Manchus conquered China and secured the throne for the reigning dynasty of Ta Ch'ing in 1644. After Li's death in 1901, a temple in Peking was dedicated to him, and this again was a unique honour for a Chinaman.

Until February, 1902, when this law was changed by an edict, it was illegal for a Manchu to marry a Chinese, and before that time no Manchu was permitted to go out of the country. This is the reason that so many men of moderate abilities and inferior position have been sent to represent the country at foreign courts, because the Manchu nobles and high officials could not go abroad, and the number of Chinamen who have attained to a high rank has been extremely small. Only Manchus can become officials without the test of the public examinations or literary degrees which are the Chinaman's only road to power and fame. The rich Chinese *literati* may buy their way; and hope is always held out to the poor ones that good luck may lead them to the coveted position where wealth may be accumulated. This hope is one of the few consolations left to a conquered people by their oppressors.

Our excursion ended at the Five Storey Pagoda, the tower in the northern wall. This is said to have been built five hundred years ago, and it is to-day the favourite place for



A Tower in the Walls of Canton, "The Five-storey Pagoda."

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visitors, who bring along their lunch where they can eat it free from the smells and crowds of the city. The walls themselves, which make a circuit of twenty *li*, or about six miles, round the Old and New Cities, are from twenty-five to forty feet high, and fifteen to twenty-five feet thick, and are built of earth faced with brick and stone. The wall near here is furnished with antiquated, smooth-bore cannon, covered with rust and mounted on wooden carriages, only a shade more useful than the painted representation of guns which fill some of the port-holes. Within the walls near the tower are temples and graves, and outside the walls are more graves and three or four forts. In the direction of Whampoa can be seen the two nine-storeyed pagodas and the Bogue forts; to the east lie the White Cloud Hills and the valley of the Tung-Kiang, to the south-west the Sai Chin Hills, while to the north is a large plain, the valley of the Pe-Kiang. In Canton (or as the natives call it, Kwang-chau-fu) the main streets are generally paved with granite slabs twelve inches wide, three inches thick, and three or four feet long, usually laid crosswise but sometimes lengthwise. A paved road over four feet wide is uncommon in a Chinese city, and outside the cities a metalled or paved road is not to be found. If transport by water is impracticable, merchandise must be carried, sometimes on an animal's back but almost universally in South China on the back of a man. Canton is particularly clean and well paved for a Chinese city, second only perhaps to Nanking, the ancient capital of China, where a wide metalled road runs for nine miles straight through the city. Canton has a road across the Old City from the East Gate to the West Gate, but such road-building is unusual and contrary to that mysterious system of superstition called *fêng-shui* (or *fung-shui*) by which all builders of roads, houses, and temples are guided unless they court disaster and bad luck.

The superstitions connected with *fêng-shui* are sufficiently complex, but the mandarins use them as a pretext for opposing most projects connected with lands and building proposed by foreigners, and generally use them successfully.

On another visit to the city we went to the Temple of Shing Wong, where can be seen paintings of the ten punishments of the Buddhist hell; then to one of the prisons to see the unfortunates who were getting a foretaste of Hades. Some of the poor devils were wearing the *cangue*, or square wooden collar, and had to depend on the pity of their fellow-sufferers to help them put into their mouths such food as they might be able to beg or buy. Others were chained to stones or bars of iron, and all were filthy and wretched in the extreme. And the prison was surrounded by gambling sheds in full swing, providing every temptation to those out of prison to find a short cut in. It was a relief to leave this unsavoury neighbourhood to go to the Temple of the Five Genii and there to see the great bell weighing some 10,000 pounds, and the stones, each before a shrine, representing the five rams which carried the genii to Canton, which is still called the City of Rams. South of the walls, in the direction of the execution ground, is the new Guildhall of the Swatow Guild where the wood-carving on the grand entrance and the carved stone pillars in the first court are worth inspection as specimens of recent Chinese workmanship. Across the river is the largest Buddhist temple in Kwang-tung, founded three hundred years ago, and open daily to all who choose to come. From fifteen to forty priests conduct the service, and after a day in the noise and confusion of Canton it is restful to go over to Honam in time for the evening service at 5 o'clock, and watch and listen to the good priests for half an hour.

A visit to Canton is an experience not to be missed, but as far as pleasure and comfort go it is one that few care to repeat. It can only be done safely in "chairs." These are of two kinds, one a sort of sedan-chair, entered from the front; and the other, which Europeans usually use, a plain, stout, wooden chair with a foot-rest, carried on bamboo poles by two or four men. The chair coolies go at a dog-trot, shouting as they go "*yaw-ch*" at the top of their voices, to clear the way in the narrow streets. Sometimes you find yourself placed in a doorway or above a lot of merchandise in order to let other chairs pass, and at the steep steps over the



STREET IN CANTON.

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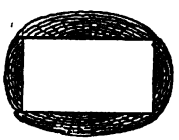
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smaller canals, and at difficult corners, you get an extra shaking-up. At the best of times the Chinese are more curious than is quite agreeable, and contempt for the "foreign devil" (*fan-kwei* or *fan-ki*) is made evident by the continual hawking and spitting that attends his progress. On one occasion when riding for a short distance in a covered chair, I was repeatedly hissed; presumably because it was taken as an indication that I was afraid to take the chances of having some filth thrown at me if I rode in an open chair. The charge is half a Mexican dollar, — say, a shilling, — for each coolie per day; but the "passenger-man," as the visitor is called, must expect the guide to charge him at least double, and to ask for a "tip" (*cumsha* or *cumshow*) in addition to the agreed tariff, as well as an allowance for food (*chow*). If you gracefully submit to these petty exactions, your guide may permit you to call him "boy," and may even so far demean himself as to *kowtow* (or *k'ot'ow*) on parting.

In the shops for imported goods you will find umbrellas, matches, and brushes from Japan, as well as tooth brushes and tooth paste; cotton blankets and brass buttons from Germany; cigars from Manila; cigarettes, flour, condensed milk, and kerosene from the United States; crude oil from Russia and Sumatra; needles from America and Germany; nails from America and France; and soap from many countries. You may also see the dry yellowish-white root of the *gin-seng*, or *genseng*, "the first of plants," which is largely imported from the United States. It is highly prized by the Chinese for its medicinal properties, and as much as four guineas a pound is paid for choice roots. It has "a mucilaginous sweetness somewhat resembling licorice, accompanied with a slight aromatic bitterness." But in spite of the increased consumption of many of these articles, the total imports into China do not grow very rapidly, and probably will not do so until railroads are built to open up the country. The United States is second only to Great Britain in the value of goods sold to China; and China sells more to the United States than to any other country, so that the total trade with the States equals that with the United Kingdom.

Nothing could exceed the scrupulous cleanliness of the better class of shops, and the freshness of the linen and silks worn by the owners; but there is so much filth close at hand that one only looks upon these clean spots as exceptions to the general rule. We included in our purchases samples of the ingenious brass padlocks called *nankinjo*.

As compared with other Chinese cities Canton is, on the whole, probably the cleanest; but some of the poorer parts of it are filthy beyond words, and the wretched inhabitants seem in the most extreme poverty. Here you will find the windows made of pieces of oyster shells that let in a modified darkness on people to whom rice is a luxury, and even the cheap but sustaining sweet-potato difficult to procure. Perhaps when they die a coöperative society to which they have in some way managed to contribute will provide the coffins of the kind we had seen so many being made, with the rounded sides and flat ends, forming a section like this.



These coffins are made of wood four to ten inches thick, and it is estimated by the United States consul at Niu-chwang that eight to ten million feet of lumber are used for this purpose annually, "which is probably more than is used for any other purpose in China."

Babies are carried on the back, fastened with a square cloth with bands at each corner, two of which go round the nurse's waist and two over the shoulders, all being tied together in front.

There are policemen at the gates where the bridges cross to Shameen, and there are Chinese guard-boats in the canal armed with old swivel-guns or blunderbusses which might possibly keep a Chinese mob at bay; but for all practical purposes Shameen is only protected from a not too friendly people by the prestige and proximity of the English at Hong Kong, whence all the luxuries and necessities for the foreign community, including every drop of water used in drinking or cooking, must be brought by boat.

One evening after dinner a party of us went by sampan to visit the "Flower Boats" (*hwat'ing*), so called because the young



FLOWER BOATS AND PAWNSHOP, CANTON.

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women to be met with there occupy the relation of flowers to the male butterflies who resort to them. The finest of these house-boats are moored side by side in long rows with planks from one to another just below the landing-stage, and you are welcome to walk from one to another, and look in upon the amusements going forward without let or hindrance. These boats are used for all the purposes of clubs, music halls, gambling dens, and brothels. Some of them are private, some may be hired for an evening, and some are open to all who can afford to pay. In one you may see a group watching two veterans contest a game of *go* with black and white counters on a board of 324 squares. In another there may be a domino competition. Fan-tan may absorb the occupants of a third, and a singing girl with an orchestra of four pieces may be entertaining at a fourth. A big dinner may be going on in one, and behind the diners will be seated their women, sedately nibbling watermelon seeds whilst the men gorge themselves with Javanese bird's-nest soup, salted duck's eggs, cooked dog's meat, and a hot dish of boiled or steamed dough cut into strips like *nouilles*. Flour is increasingly consumed in China in this way; but bread is practically unknown to the Chinese. The favourite drinks seemed to be warm *samshu* (or *samsu*), a sort of arrack distilled from rice, and tea scented with chulan seed or rose leaves.

I had the good fortune to meet an old Chinese acquaintance who had been the agent of the Six Companies in San Francisco some years before, and who had returned to Canton and was running a silk filiature on the West River, employing, he told us, some 340 hands. He had engaged one of the boats for the night, and was giving an entertainment to his friends and their mistresses. Our party was made most welcome, and we had the advantage of participating in the eating and gambling, and listening to some well-executed Chinese music. Our host was evidently a believer in the saying quoted by E. H. Parker, in his "John Chinaman and a Few Others," that "one lamp lights two bedrooms," for he had two or three mistresses. These and the other young women present, many of whom were between

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the ages of thirteen and sixteen, were all richly dressed, and freely covered with powder and paint, and were all of the higher caste of Chinese women, who resort to foot-binding, and of a physique which seemed as fragile as their morals. But no amount of persuasion would induce any one of them to so much as shake hands with us, and our host apologised for this in explaining that they were bound to avoid all contact with Europeans for fear of losing caste, and endangering their chances of advancement to the position of concubine with an established legal position. Only the sampan women, who are physically the finest class in Canton, but who are at the bottom of the social scale, prostitute themselves to Europeans, and on the way back to Shameen, when we stopped to watch two old boat-women quarrelling, until the climax of the row was reached in the deadly insult conveyed by shaking their trousers at one another, we received many offers from these enterprising creatures for considerations ranging from four down to two shillings. There is one physical characteristic about the southern Chinese, even among the poorer classes, and that is that the hands are usually well-shaped, and are generally kept clean; and the same might be said of the feet of the peasants, sailors, and boat-women, who go about barefooted.



MACAO WITH THE GUIA LIGHTHOUSE.

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CHAPTER XI

MACAO (MACAU)

"The Monte Carlo of the Far East." Opium. Gamblers and Courtesans. Sunday in Macao. The Poet Camoëns. Japanese and Chinese Sailors. The Philippines. Admiral Dewey and Captain Mahan. Macao to Shanghai.

THE steamboat leaves Canton for Macao at 8 A.M., passing, on the way down, Whampoa, Second Bar Pagoda, Tai Kok Tow, Tiger Island, Lankeet, and Keon Point, and arriving about 3 P.M., the distance being eighty-eight miles. On the way is a village of a few hundred inhabitants, which annually rises to the dignity of a city at the height of the cricket-fighting season, when the champion crickets are brought by their owners from far and near, and tens of thousands of sporting men come to gamble on the results of the matches. Macao dates back as a Portuguese settlement to the year 1557, and the Guia lighthouse on the point is the oldest on the coast of China. Macao advertises itself as the "Monte Carlo of the Far East," and the expenses of the government are partly met by the yearly payment of £15,000 received from the Chinese syndicate, which has the gambling concession and runs sixteen fan-tan houses to suit various classes of gamblers. The total population is under eighty thousand, of whom less than five per cent are of European extraction; and, while the official figures give over six hundred of these as being Portuguese from Portugal, it is said that the total number of whites in Macao of European birth is nearer twenty-five. There are two hotels for Europeans, — Hing Kee's, a "free and easy house" on the promenade called the Praia Grande, and the Boa Vista, built on one of the old forts three hundred feet above the sea. The latter is under

English management, and is a very comfortable hotel. Macao is a peninsula at the southern extremity of the island of Heung Shan, and our first visit was by *jerinckshas*, as they are called here, to the barrier of Porta Cerco, the boundary between Macao and China. Then there was the three-hundred-year-old front façade of the ruined Jesuit church of San Paulo to see, and the government opium factory.

In spite, or because, of the laws against growing opium, more is grown in China than is imported, and large quantities are exported from China after being refined at Hong Kong and Macao. Here the cakes of opium are kept stirred while they are being boiled in water; then the liquid is filtered and concentrated by evaporation at boiling-point for three or four hours; then stirred again until cold and of the consistence of golden syrup. No opium poppy is grown on the small rocky territory of Macao; but more refined opium goes out every year than can be accounted for in the official imports of crude opium; for the Chinese are inveterate smugglers, and opium is so easy to conceal in small quantities and so profitable to smuggle that insurance against risk of capture may be effected through some of the merchants' guilds at a premium of ten per cent!

There is a great deal of exaggeration about the evil effects of opium-smoking and every doctor we met in the East who had had opportunities of observing large numbers of opium-smokers agreed in the opinion that to hard-working coolies it was little if any more injurious than tobacco; and it has the advantage of being a stimulant which enables them to greatly increase their capacity for fatiguing work and to accomplish it on a smaller amount of food taken at longer intervals. In addition opium is a prophylactic, which makes possible the cultivation of many unhealthy districts which would otherwise be too wasteful of human life to be inhabited. For export the opium is packed in metal boxes containing about a pound each, and fifty or sixty such boxes go to a case.

The Chinese quarter of Macao is built entirely of brick, and is exceptionally clean-looking. Here we went in the evening to play fan-tan at one of the licensed houses. On



JESUIT CHURCH OF SAN PAULO, MACAO.

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the ground floor was the table surrounded by all sorts and conditions of Chinamen, from the barefooted coolie to the silk-robed merchant, playing for sums varying from a few cash to hundreds of dollars. Many had slips of ruled paper, provided by the bank, on which they kept a record of the winning numbers and made their bets, as at Monte Carlo, on favourite "systems." The storey above was reserved for Europeans and a railed-off opening in the floor the size of and over the table enabled them to look down on the game. In order to participate, a fishing-rod and line with a small net at the end is used to lower the stakes with the number you desire to back, and if you are successful your winnings are placed in the net and so "landed."

The courtesans dwell near the gambling dens and are sharply divided into three classes,—high-caste Chinese women who only receive Chinamen, low-caste Chinese women whose clients are mainly Eurasians, and Japanese women who are patronised by Europeans and who hope to save out of the established tariff of three Mexican dollars (six shillings) enough to return to Japan with a competency, and there to live happy ever after.

The gambling propensity is so strong in Macao that we were quite prepared to credit the story told of the sporting priest who had imposed rather a stiff penance on one of his flock. "Father," said the penitent sinner, "can't you reduce the penance?" "No, my son, but I'll toss you if it shall be double or nothing!"

We were fortunate in being able to spend Sunday in Macao, so as to attend service at the cathedral and see the governor and his suite carried to church in chairs with coolies in livery, and listen to the military brass band play during the mass. On other days there is an old time picturesque quaintness about Macao; but on Sunday one seems to be carried back three hundred years, and it is almost impossible to realise that one is in a European colony at the end of the nineteenth century.

The old Protestant Cemetery contains many graves of American naval officers, dating from 1811 to 1860; and among

the English tombs are those of the Right Honourable Lord Spencer Churchill, 1840, and Captain Sir Humphrey Le Fleming Senhouse, 1841. The Chinese have adopted the Portuguese word *deus* or the Spanish *dios* as the equivalent of god or gods, and the "pidgin" for the latter is *joss* and for a temple *joss-house*.

All visitors to Macao go to see the pretty little garden and grotto of Camoëns. It was here that the greatest, and now most popular, of Portuguese poets wrote the "Lusiad" during the time he was exiled to Macao, for his satirical writings, by the viceroy of Goa. This patriotic epic, so full of the sentiment of the glory of Portugal, commemorates the expedition of Vasco da Gama to the East Indies. The poem has been translated into every European language; the English translation by William Mickle, Oxford, 1775, being the best known. The monument in the grotto bears the inscription "Luiz de Camões, born 1528, died 1580," and curiously enough the authorities disagree with both these dates. That he was born and died at Lisbon is undisputed and there seems to be no doubt that he died in 1579, but the date of his birth is variously given from 1517 to 1524. At any rate he seems to have spent the sixteen years from 1553 to 1569 in the Far East and it was there he composed the poems upon which his fame rests.

The circuit of the colony is the favourite stroll for pedestrians before dinner, going out by the road which passes the Green Island causeway, and on to Porta Cerco and back by "Scandal Corner" and Praia Grande. There is a prosperous cement-factory on Green Island, owned and run by English merchants; and cement of excellent quality is made from limestone, quarried on the West River, and local clay, calcined with coal of an inferior quality which is bought at about eight shillings a ton. The forty miles from Macao to Hong Kong is done under three hours, and it is a very pretty trip steaming past the numerous islands, and the great number of merchant and fishing junks, between the two ports.

From Hong Kong to Shanghai we took the *America Maru*, one of the steamers of the Oriental Steamship Com-

pany (*Toyo Kisen Kabushiki Kaisha*), which sailed one morning at daybreak. We went aboard the previous evening in time for dinner, so as to avoid coming out in a sampan after dark; for in spite of excellent police regulations which minimise the danger, it is not quite safe to trust yourself alone at night with Chinese boatmen. The *America Maru* is a twin screw steamer of 6,000 tons, built in 1898 at Wallsend-on-Tyne, with engines of 7,500 indicated horse-power, manned by Japanese with a duplicate set of Japanese and European officers. The effects of this dual control are unfortunate. The European officers are under no obligation to expedite the education of the Japanese to the point where their own services can be dispensed with, and the division of authority works disastrously on the discipline of the crew, whose unseamanlike movements excited the derision of the distinguished naval officers of various nationalities who were among the cabin passengers. From the catting of the anchor to the heaving of the lead the work was slovenly, inaccurate, and ineffective; and, considering the well-deserved reputation of the Japanese as good seamen on sailing junks, somewhat surprising.

On steamers crossing the Pacific, a Chinese crew is much to be preferred, as the Chinese make better seamen, and are more amenable to discipline. Furthermore, the Chinese sailors are more easily satisfied with their accommodation and food, and they are quite as sober as the Japanese.

A mutiny developed the second day out when the Japanese stokers refused to furnish coal for the galley because the cook was a Chinaman. Our comfort and peace of mind was further disturbed by the fact that the meals were poor and the service bad, that the deck was cumbered with boats, that proper deck awnings were not provided, that the engine-room space was not sufficiently isolated to keep the heat from the cabins, that we had a heavy "list" to starboard, and that the ship vibrated to an excessive degree. The latter defect is perhaps the only one that cannot be rectified, but that from the point of view of comfort is a serious matter, as it was difficult to read and almost impossible to write. These discom-

forts did not prevent the voyage from being a pleasant one, owing to the interesting collection of officers, merchants, and missionaries, whose varied experiences of the Far East were the subject of prolonged conversations and discussions.

The American naval and military officers returning from Manila had much to say about the war and the Philippines. Since the Filipino prisoners had been made to clean the streets and improve the sanitary arrangements of Manila, the health of the troops had been excellent, and they were looking very fit and standing the climate well. The Filipinos in the field at the beginning of the insurrection were estimated to be under 20,000 men, but the supply of rifles reached a much smaller number, and as fast as one insurgent fell another rushed forward to take his rifle and continue the fight. "It is easier to capture an insurgent than a musket." There had been very few casualties among the American troops from wounds inflicted by the "bolo," as the Filipinos call the various-shaped *parangs* and *creases* they carry. To the criticism that a bad impression was made on the Filipinos and other Orientals by the undress, bush-ranger appearance of the American troops in their slouch hats and woollen shirts of various colours and patterns, a well-known officer replied, "Our 'boys' may not be good soldiers from the point of view of a German drill-sergeant nor smart-looking in the eyes of a British officer, but they are well-behaved men, good shots, and splendid fighters, and those are the qualities we want in warfare." The American "regular" is the best paid in the world, and the average recruit is over twenty-three years of age, and between 5 feet 8 inches and 5 feet 9 inches in height. He gets $13.50, — say, fifty-four shillings sterling, — a month with all found from the time he enlists, and a mileage allowance from the place of his discharge to the place of his enlistment. Uncle Sam is generous in this allowance, and the soldier always manages to make some profit out of it. After the first two years his pay rises annually, and as he can reenlist after the expiration of his original three-year engagement, he can put by a fair sum for a start in civil employment. Some of the returning volunteers we met had resolved to

settle in the Philippines whenever the war came to an end, either as traders or as cultivators; and there is certainly a wide field for the introduction of modern methods in the production of Manila hemp (*abaca*), copra, sugar, coffee, tobacco, and indigo, and the preparation of hides, gums, dye-woods, and mother-of-pearl. There was evidence of a feeling among the regular officers that the system of volunteer officers was a bad one, and that political influence had been a prominent factor in the matter of promotions and the distribution of commands.

An English naval officer bore eloquent testimony to the admiration and respect felt in the Royal Navy for Dewey and Mahan. "Our military chaps used to chaff us," he said, "and say we only ran ferry-boats to place the army where it was needed, and the army did the rest. Now, we in the navy felt this must be wrong, but we were unable to make out our case. Mahan stated it for us, and furnished us with arguments and reasons. No British ship large enough to possess a library is without Mahan's books." Of Dewey he said, "Only those on the spot, as I was, can fully appreciate what he did; and if I could change places with any living naval man, I should choose to be one of these two great Americans, — Admiral Dewey or Captain Mahan."

The morning we left Hong Kong we steamed over to the Macao roadstead in a thick fog, and anchored there while we loaded a cargo of opium for San Francisco from a big junk guarded by a company of Portuguese soldiers; and leaving there about 1 P.M. on Thursday, cast anchor outside the South Channel of the Yang-tsze-Kiang at 10 P.M. on Saturday, steaming the 805 knots from Macao against a head wind at a trifle over 14 knots an hour. On Friday the Chinese coast was in sight nearly all day, and in the Formosa Channel, north of Amoy, we passed through a fleet of several hundred fishing boats, with their oblong sails made of matting; and on Saturday met a similar fleet near Saddle Rocks and the Steep Rock Light, a dangerous locality in foggy weather. As we neared the mouth of the Woosung, we saw many of the smart, rakish craft locally known as *lorchas*, with the

fine lines of a European yacht, but junk-rigged, and having a smell of piracy about them. On the way up to Shanghai by steam-launch, we ran by the remaining gunboats of the Southern Squadron, whose Commander-in-chief made himself famous during the war with Japan by requesting the return of his vessel captured by the latter power at Wei-hai-wei, on the plea that it must have been taken by mistake, as it was "not his war." This squadron is one of the four provincial fleets which together make up China's naval strength. Scattered up and down the river were many junks, with enormous deck-loads of undressed timber. Great masses of the cargo, reaching from the water-line to above the deck-line, were fastened by ropes and chains to the sides; and the junks so laden reminded one of fat women wearing exaggerated panniers.

CHAPTER XII

SHANGHAI

"The Model Settlement." The Bund. Trade and Finances of China. British and Japanese Firms. Merchants and Compradores. A Wheelbarrow Ride. Chinese Soldiers. Chinese Bravery. A Fire at Sea. Money. Chinese Characteristics. The Manchus. The Mandarins. The Merchants. The Missionaries. British and Japanese Influence in China. The Empress.

SHANGHAI is situated on the left or western bank of the Woosung (or Wusung) River, and is about an hour by steam-launch from the Woosung Signal Station, whence our arrival had been telegraphed. South of the Yang-tsze-Kiang the only railway running in China is the short line of about eleven miles between Shanghai and Woosung, constructed in 1896 and almost immediately destroyed, but rebuilt in 1898. In the province of Chi-li there are about three hundred miles of railway, with Tien-tsin as a centre; and there is the road from Shan-hai-kwan to Niu-chwang, where it branches off to Mukden and Port Arthur. The rest of the railroads are on paper or "in course of construction." The European Settlements lie side by side; first the American, on the Hongkew side of Soochow Creek, with the favourite Astor Hotel; then the English, containing the Central Hotel, the best clubs, and the headquarters of the volunteer defence force, of less than 250 infantry and cavalry with four guns, upon which the foreign community would have had to rely, in case of a sudden Chinese outbreak, before the Boxer trouble led to foreign troops being quartered in Shanghai. Between the Yang-King Canal and the Walled City is the French Settlement, with the Hôtel des Colonies, noted for

its *cuisine*, having signs at the street corners similar to those in Paris and an air of sleepiness about it. The administrations of the three Settlements are conducted according to the laws of their respective countries, but the British and American Settlements are amalgamated and are in reality international, and all three combine together for municipal purposes, and, as a whole, call themselves the "Model Settlement," and can rightly claim to be the largest and best built, as well as the fastest, of all the European Settlements or Concessions in China.

The Europeans in Shanghai number less than 7000, of whom about half are of the English-speaking nations, while the Chinese population in the Settlements and in the Native City is estimated at 620,000. Many rich Chinamen buy land and build houses in the Settlements, although it is in violation of treaties to permit them to do so. If you have visited Canton or Peking, you can omit penetrating the walls which for three and one-half miles encircle old Shanghai. The lions of Shanghai are very small ones, its smells are very great, and it far exceeds either Canton or Peking in the quantity of filth per acre it can and does exhibit.

The Bund, as the quay running along the river through the three Settlements is called, had facing it most of the best buildings ; but running from it are broad, well-kept streets, containing excellent warehouses and offices, as well as luxurious dwellings. The warehouses with the windows entirely occupied by enormous reflectors, admitting the light from the top only, are silk examining-rooms, where China's largest export, the trade in which is twice as great as in tea, — which ranks second in value, — is appraised for the European markets. From the Bund can be seen many of the house-boats that play such an important part in the recreations of the European residents, whether it be for purposes of travel, sport, or pleasure. They are less showy than the Thames house-boats in Henley week, but are made very comfortable, and even luxurious, by the nimble and clever "boys" who so quickly learn how to minister to their masters' wants. The countless sampans are similar to those in southern

China, but the scull used is made of two pieces set at an angle, instead of being one straight piece.

But more important are the junks and steamers that bring the products of the country down the Yang-tsze-Kiang, and take at Shanghai the goods of the foreigners in exchange. The trade of Shanghai contributes nearly a third of the total revenues collected by the Chinese Imperial Customs, which are mortgaged for the service of the foreign debt raised to defray the expenses of, and indemnity arising from, the war with Japan, which together came to over £50,000,000, and to partially secure the indemnity to the foreign governments exacted in consequence of the Boxer troubles.

The latter indemnity was settled by the final protocol, signed in September, 1901, at £67,500,000, or 450,000,000 *haikwan* taels, at the then current rate of 3*s*. This was to be paid off in thirty-nine years, with interest at 4 per cent, and the first annual payment for interest and amortisation was calculated at 18,829,500 taels. The previously existing debt required (with the tael at 3*s*.) about 23,600,000 taels, so that between 42,000,000 and 43,000,000 taels were estimated for the annual service of the debt until 1941, when the indemnity would be liquidated.

Almost the entire debt is, however, payable in gold, and the 43,000,000 taels, then accepted as the limit of China's power to pay, were estimated to produce at 3*s*. the £6,300,000 required to pay interest and sinking-funds (43,000,000 @ 3*s*. = £6,450,000). But every fall in the exchange value of the tael means an addition to China's obligations, so that with the *haikwan* tael at 2*s*. 7*d*., to which it has since fallen, the service of the debt would require nearly 49,000,000 taels per annum to produce £6,300,000 in gold. Or, put in another way, with the tael at 2*s*. 6*d*., the sum of 90,000,000 taels would be added to the total indemnity, equal to an increase of 20 per cent.

In Shanghai is centred the trade of the great river valley, although the biggest ocean steamships can go up to Nanking, 230 miles from the sea, and steamships of smaller tonnage to

Hankow, 400 miles farther inland; small steamers go up to Ichang, 370 miles above, while at Chung King, another 460 miles, or nearly 1500 miles from its mouth, the Yang-tsze-Kiang is at least three-quarters of a mile wide.

Together the British and Japanese firms in China outnumber those of all other nationalities combined. Of a total of just over 1000 foreign firms in China, the British are given at 424, and the Japanese at just half that number. The foreign residents in China, numbering 16,881, include 5471 British and 2900 Japanese, which together account for about half.

From whatever country it originates, under whatever flag it is transported, to whatever nationality it is consigned, the merchandise imported into China is dealt in exclusively by the Chinese themselves; and the trade of the country always has been, and probably always will be, in the hands of the natives, whose commercial aptitude is unequalled. Every foreign merchant in the treaty ports has his native compradore, through whom all transactions with the Chinese are effected. Whether they turn out to be profitable to the foreign merchant or not, the compradore gets his commission, with probably occasional commissions from the other party. The foreign merchant may make or lose money, the compradore always becomes rich. From the compradore to the coolie, trade is a source of profit, and the average Chinaman gives more attention to his farm and his business than he does to politics or religion. If labour in China was more systematically organised, and if native managers could be found who are free from peculation, and from that family and clan influence that forces useless names on the pay-roll, many profitable manufactories might be established to produce goods that are now being imported.

The Yang-tsze-Kiang periodically overflows its banks, and as recently as November, 1901, great loss of life was occasioned by the floods. Shanghai is supplied from this river with a fish called *samli*, similar to the *hilsa* caught in the Húgli and the shad from the Hudson River.

There is a novelty in locomotion to be enjoyed in Shanghai

in the form of a wheelbarrow-ride. Not on a barrow with a tiny wheel in front and a suggestion of garden soil or the return of the prodigal, but a barrow supported and run on a great wheel in the centre with seats on either side. They are like a miniature jaunting-car, one of Dublin's famous "outsides," mounted on a single wheel or like a knife-grinding wheel turned on its side; and two sober citizens with a fair amount of luggage may prefer to ride on one of them instead of the more expensive jinrickshas. In Madagascar the French have given the local jinricksha the descriptive name of *pousse-pousse*.

The Shanghai wheelbarrows are not exclusively used for the transport of persons but may be seen loaded with the cheap and plentiful sweet-potato, with the long stalks of the *kaolang*, or tall millet, which grows to the height of ten to fifteen feet and resembles the sugar-cane, with boxes of pomaloes, the fruit then in season, with bales of dried fish or chests of tea or a live pig or two tied to the side, and patiently pushed by the plodding coolie.

You may find yourself crowded against the wall in one of the seven-foot-wide streets of the Native City to give room for a mandarin's procession, the important personage seated unsteadily on a pony led by two retainers and preceded and followed by gaudily dressed soldiers bearing banners, spears, pikes, and even bows and arrows. When these soldiers are drilled in Chinese tactics, they get so many good marks for "looking fierce," which is quite as effective in modern warfare, however, as are their obsolete weapons. In spite of the poor showing made in the war with Japan, European officers in the East generally agree that the Chinese would make reliable soldiers and would follow good leaders anywhere if they were well-fed, well-armed, and, above all, regularly paid.

"The Flowery People" are as proud of their institutions as the Americans, and as fond of the soil of their native land as the French; but they have none of that altruistic patriotism which would lead them to actions for the exclusive benefit of the body politic nor of that military patriotism

which works for the honour and glory of the commonwealth, but individually John is no coward, and he can be both brave and courageous if he is paid for it. When he is swindled by his superiors out of his pay, his arms, his ammunition, and his rations, he cannot be expected to have much respect for military authority or to show much amenability to discipline.

Since 1860, when the paid coolies held the scaling ladders for the European soldiers to assault the Taku forts, to the time, a few months after we left China, when, in the defence of the Legations at Peking, the friendly Chinese, amid a shower of bullets, cut down the trees that were in the line of fire, they have shown themselves capable of a recklessness of danger whenever they could see a sufficient immediate personal advantage. The very same Chinese soldiers who fled before the Japanese army were not afraid to run out of cover to pick up under fire the fallen Japanese bullets for the sake of the value of the lead. But a more remarkable instance of pluck came under my personal notice on a Pacific Mail steamer in the year 1877. A serious fire was discovered in the forehold of the vessel at about two o'clock in the morning. It became necessary to batten down the fore hatches and to fight the fire by cutting a hole through the teak deck to introduce the hose pipes. This procedure was a partial failure, as owing to the dense smoke pouring from the opening the officers were unable to direct the water toward the centre of the fire. The hole in the deck was being enlarged, and when it was big enough to admit his body, the Chinese cabin-boy volunteered to go down and endeavour to locate the fire. He stripped, covered himself with wet towels, and was lowered with a rope around his waist into the burning hold. A minute later he was hauled out insensible, but recovered shortly and was able to give some indication of the direction the fire was taking. By this time the hole was large enough to admit a man's body, and one after another three Chinese sailors volunteered, and repeated the courageous experiment of the cabin-boy; and after six hours' hard work the fire was subdued.

Although the coins and notes current in Shanghai are

practically the same as in Hong Kong, the money of account is the *haikwan* (or customs) tael (or *liang*), of 1000 *li* or *cash*, which is one and one-third ounce avoirdupois of *sycee* (or pure) silver. For smaller payments between Chinese, "cash," tied together in "strings" of 500 or 1000, are generally used.

In Canton, in Hong Kong, in Shanghai, and aboard ship the most serious topic of conversation was the condition of unrest then manifest in China and the causes that had led up to the anti-foreign feeling developing throughout "the Middle Kingdom." It was evident that opinion was divided, and that each foreign resident took a different view, according to his position as naval officer, diplomatist, merchant, or missionary. Then there was the Chinese view to be considered in connection with all of these, and the difficulty of any generalisation in a country, having, with its adjoining dependencies, a greater area and population than the whole of Europe, or, comparing only the eighteen provinces of China proper, being larger and much more populous than the continent of Europe without Russia, Norway, and Sweden. Here is an enormous population, consisting of the ruling caste of Manchus,—whose dynasty has reigned for over 250 years, and who are as different from the Chinese as the Prussians are from the Poles,—and the by no means homogeneous race of Chinese, whose characters are as various as the products and climates of their country, and who, although they employ the same ideographs to express a given idea, call them by more variation of names than the nations of Europe call the Arabic numerals, which are written practically in the same way in all European countries but pronounced in diverse manners in each language. Probably the most prominent mental characteristic is that mixture of pride, adherence to precedent, and stubborn conservatism known as *wang*. The Chinese are proud of their history, proud of their learning, proud of their race, and proud of its virtues. These virtues are not the virtues most prized in Europe. Respect for those in authority and obedience to the laws, respect for their parents and ancestors, respect for their teachers and for those learned in the classics, are not insignificant civic

virtues. In addition they are prudish in exposing the person, peace-loving, patient, and temperate as well as industrious. As merchants they are shrewd, trustworthy, and honourable; as servants, cleanly and intelligent.

But the masses are inveterate liars, and disingenuous to a degree; while theft is only improper if followed by discovery. They are unclean in their towns and their villages, and for the most part in their houses and their persons. The position of the wife in the family, with the combined infliction of a mother-in-law's authority and the presence of a concubine, leads to suicides in great numbers; and, with other causes, some of them economical, to a frightful mortality by infanticide, as well as to frequent sales of wives and daughters. Gambling is a universal habit and is the cause of many other crimes.

Their ways are not our ways, but they are engaged in the pursuit of happiness according to their own lights. Their aims are not always the same as ours; and when they are identical, the mental processes are so dissimilar to those of a European's mind that different, and to us incomprehensible, means will be employed to attain ends which seem equally desirable to both.

The inhabitants of the "Middle Flowery Kingdom" are sociable and convivial. Their greatest enjoyments centre around the theatre and what would be called with us "the table." Be it a marriage, where the delivery of the bride to the husband's house constitutes the binding ceremony, be it a funeral, be it the adoption of one relative by another, be it a law-suit or a festival, the feast is a necessary part of the function; and where custom does not condemn some one to be the host, the guests will each bring his contribution in money or in comestibles as in the old-fashioned "surprise parties" common twenty years ago in the United States, when each participant brought his share of the "supper" to the house of the recipient. Then there is the festival lasting a fortnight at the Chinese New Year, when debts are collected and gambled away; when, as in France, calls are made, presents exchanged, and new clothes donned; when fire-



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crackers are exploded to frighten away ill luck; and when no reunion or feast is complete without its dish of dumplings.

The Manchus imposed the pigtail on the Chinese; but they reintroduced the Mongol drama and the novel as compensations, and the Chinese bear them no ill-will. By the edict of February 1st, 1902, the officials were directed to gently persuade the Chinese women to give up the custom of foot-binding. The Manchu women do not bind the feet; and their husbands keep a free hand to dip into the public treasury for pensions authorised by law and perquisites unmentioned in any edict; and when a hand loses its cunning, the widow is sure to find an estate able to defray the cost of a coffin made of the expensive and fashionable *szechuan* wood. The privileges of the Manchus will probably disappear in time, as did those of the Normans in England; but in a similar way their accumulated wealth will probably secure them an advantageous position in the official world of the "Flowery Inner Land" for many generations to come.

The officials, both Manchu and Chinese, are utterly corrupt in all the lower grades; and seem to thrive only on injustice, robbery, cruelty, oppression, and tyranny; but the ignorant masses stolidly accept the situation and entertain no more hostility toward the local mandarin than similar classes in Europe do toward the local tax-collector. If the screws are put on too tight, a popular agitation to remove the offending official may be started in the progressive native Press or by means of surreptitiously circulated placards in which the mandarin will be accused of violating ancient customs or even of desecrating the graves.

An amusing instance of an inveterate habit was reported from Peking, where it was said that over 125 servants of the palace sent in claims to those foreigners who had attended the receptions of the emperor and empress-dowager after their return to the capital in January, 1902.

The foreign merchants will tell you that the Chinese merchant is most satisfactory to deal with, honourable in his transactions, and prompt in his payments. When a bargain has been concluded and John says, "You makee book, me

makee book," he is as careful to live up to this informal contract as the members of Tattersall's who also "makee book" "on the nod." Even during the disorganisation in 1900 the Chinese merchant lived up to his established reputation for commercial honesty.

As the Chinaman is even a keener trader than the European, he is sure to find his profit, and consequently views the foreign merchant as an intruder who is not undesirable even although there are certain points of class and individual friction. Prominent amongst these are the invasion by the foreigner of the coasting and inland trade; the former incurs the hostility of the Chinese boatmen, and the latter of the inland carriers and of the provincial authorities whose revenues are curtailed and whose budgets are upset. The unnecessary harshness and brusqueness of the European residents toward the natives, sometimes under slight provocation terminating in blows, is not only resented by the aggrieved individual, but by all his friends and countrymen, whose feeling of pride is wounded and sense of right offended.

The missionaries complain that "the evil lives" of the residents conflict with Christian teachings and render the propagation of religion difficult where such bad examples are shown. As for any immorality of the foreign residents *inter se* the Chinese are absolutely ignorant of it and indifferent to it. And as to the intercourse between European men and Chinese women, neither the morals nor the prejudices of the Chinese are shocked; but these proceedings are viewed in much the same light as the *souteneurs* of Paris would look upon the arrival of an influx of visitors to the French capital, — inconvenient, perhaps, but certainly profitable.

There is a story told of this phase of life in Shanghai in relation to a popular amateur who was playing the part of the hero in a comedy. The curtain was about to go down on virtue rewarded, and the heroine had fallen into the hero's arms exclaiming, "I am yours forever," when from the gallery, where the hero's Chinese housekeeper had procured

herself a seat, an excited voice called out, "No can do, welly bad lady; he belong my!"

The missionary in coming to China follows the dictates of his religion and conscience with zeal and devotion, at the sacrifice of his personal comforts and at the risk of danger to his health or even of his life. The language used by the merchant in relation to the missionary tends to confirm the latter's statement that the former is not a good Christian, for the merchant ascribes all difficulties with the Chinese to the presence of the missionary, and is not disposed to see his trade ruined and his property endangered with that meekness taught to be necessary by the doctrines of Christianity. He admits the missionary's great zeal, but insists that it is not accompanied by great discretion; he sees the devotion, but says it is without tact; he acknowledges the deprivations, but contends that the same labour and money expended in the slums of the big cities at home would yield better and more lasting results. They say that the Protestant Missions are satisfied if each one converts two natives per annum at a cost of over £100 each. The Roman Catholic Missions claim better results, but a large proportion of their converts are foundlings. In Hong Kong this proportion is about eighty-five per cent.

By the Chinese the missionary is looked upon as an intruder from whom no advantage is to be derived, as a danger to the country, as a disturbing influence in the village, and as a standing reproach and insult. The minor officials have other reasons for disliking him; and the statesmen who rule the provinces, as well as the court, fear him. Originally admitted under questionable devices, the missionaries might have become honoured guests if they had been qualified, and willing, to be merely teachers without being destroyers, — if they could have adapted themselves to argument instead of to minatory preaching. The Chinese — whether followers of the code of ethics of Confucius, who taught the reciprocal duties of prince and subject, parent and child, superior and subordinate, and the negative doctrine of "what you would not others should do unto you, do

not unto them," or of the teacher of Confucius, Lao Tsze, another philosopher of negative teaching and the founder of Taoism, or whether of the Buddhist religion, which reached China from India in the first century of our era — are by no means bigoted, and as they are superstitious, ignorant, and credulous to a degree, they are always ready to listen to the doctrines of a new faith. Throughout China, in the not uncommon San Chiao Tang or Temples of the Three Religions, the figures of Confucius, Lao Tsze, and Buddha may be seen on the same altar, and there is room for a fourth; but it is impossible to persuade the Chinese that it is necessary to destroy the statues of these three teachers, who have been venerated for two thousand to twenty-five hundred years, in order to replace them by a single new one. Nor can you show them any real necessity for so doing. The codes of ethics taught by Lao Tsze, Confucius, Mencius, and the sages are in no way repugnant to the ethics of Christianity; and it is even possible for the tolerant Chinaman to be a follower of Confucius, a believer in Buddhism, and a convert to Christianity. In any case he will not bother his head with tenets or dogmas, nor see any deep significance in ritual or liturgy.

But whatever religion he professes, or whatever school of moral philosophy he follows, there is one custom that over forty centuries have graven deeper into his heart than any dogma or doctrine, and that is, veneration for his ancestors, respect and honour for their memory, and ceremonious observances before their graves and funeral tablets. It is these ceremonies that have proved such a stumbling-block to the missionaries. It is true that food is placed for the spirits who are believed to live in the spirit-world, but in a similar way we put flowers on the graves of the departed; it is true that the Chinaman *kowtows* to the funeral tablets, but he also does so to show his respect for and loyalty to his superiors; it is true that the best place in his house may be occupied by the funeral tablets, and that the ceremonious care of them has a deeper hold on him than any religious doctrines or observances, but only in degree does this differ

from our care of ancestral portraits and the affection with which we preserve and install in places of honour the photographs of the dear ones who have gone before. But the missionary comes and denounces these observances as ancestor "worship" and "idolatry," he preaches the doctrine of damnation to all who have not died in the faith, he asserts that the Chinaman's ancestors are in hell, and kneeling before the funeral tablets means praying to them, and is therefore a deadly sin, to be followed by eternal punishment.

Small wonder that hatred and detestation of the missionary have sprung up among the common people. When you add to this the Western idea of the position of the wife in the family, which is so different from the absolutely subordinate position of the wife in Cathay, it is hardly surprising that the missionary and his doctrines are looked upon with distrust and suspicion, and that the minds of the masses are prepared to believe rumours of the killing of children and other crimes spread by officials and *literati*, who hate and fear the missionaries. Nor is it to be wondered at that the common people credit these accusations of ritual murder, since the lower classes in some European countries to this day believe the Jews to be guilty of them. No doubt there are missionaries who have been broad-minded enough to avoid giving offence to this deeply rooted ancestral reverence. It may be that the broad-minded ones are in the majority; but the narrow, tactless, and indiscreet ones are in sufficient number to compromise all, and to raise a feeling of hatred that not only extends to all missionaries, but embraces all foreigners; and, as of old, the women and children are the most open in the display of hostile feeling. Some missionaries, including members of the China Inland Mission, go to the other extreme, and adopt Chinese customs, clothes, and even the pigtail, all of which no doubt flatters the conceit of the natives, and may be productive of good results. It must, however, be confessed that a European with red hair done up in a pigtail is a sight that is apt to cause his own fellow-countrymen to ridicule instead of respect him.

Moreover, the missionaries, instead of trying to work

through, run counter to the *literati*, who exercise an influence over the people second only to the officials, and who as teachers are looked up to and respected in much the same way as the priests were in Europe when they had a monopoly of learning and of books. The *literati* find their position, authority, and influence undermined by the missionary, whose every mistake, error, or slip will be pounced upon and made much of; and, in addition, the *literati* will not hesitate to invent such stories as they think the common people will believe. The provincial officials have similar reasons for hostility and in addition suffer a loss of dignity from the presence of foreigners who are not amenable to the local laws, and of converts who are not all honest and who claim exemption from local observances and the protection of the missionary when they become involved in the meshes of the civil or criminal codes. A further "loss of face" was sustained when the Catholic priests were conceded official rank. And the official whose separate provincial budget and whose personal income depends upon the continuance of established customs and observances fears his revenue may be curtailed by the innovations introduced, like the thin edge of the wedge, by the missionary.

The Central and Provincial governments have, moreover, the same reason for wishing to restrict the operations of the missionaries as was advanced in 1901 by the British Foreign Office in imposing restrictions on the labours of missionaries in the Sudan, — namely, that the state of the country makes it "impossible to provide for the security of the missionaries." In June, 1902, Chang Chih-tung drafted an indictment of missionary work "as spreading unrest, disloyalty, and strife throughout a defenceless empire."

So far as the missionaries have successfully practised medicine, and established dispensaries and hospitals, they have been an unmixed good and the natives appreciate their skill and are grateful for services received.

The officials, the *literati*, and the people are all imbued with the same pride of race and with the same contempt for foreigners, their civilisation, their mental capacity, their laws,

and their religions. Consequently, the very fact that the missionary is permitted in the country is a ground for offence and his aggressive propaganda a source of perpetual irritation. The viceroys or governors of the provinces are the real rulers of the people and they are not all corrupt, nor all ignorant, nor all entirely self-seeking; but they all openly or secretly hate and fear the foreigner. From the time the first trade treaties were extorted every step taken has been forced upon China and always to her disadvantage. The merchant has been followed by the consul, the consul by the missionary, the missionary by the gunboat, and the gunboat by seizure of territory by one Power and loss of more territory as compensation to other Powers. The history of India and of other Eastern countries is familiar to these statesmen, and they are afraid of the future and the possibility of losing their independent existence as a nation.

They have most fear of and respect for Russia, whom they consider the greatest power of the West, and less hatred toward her than toward any other foreign nation. Whether this is because Russia has no active missions to protect and no great trade to push, or whether their diplomatists have been more astute or less scrupulous than those of other countries, is not quite clear; perhaps all these are factors in the position attained by Russia.

The death of Li Hung-chang in 1901 and the promotion of Yuan Shih-kai to be governor of Chi-li with the control of the Pei-yang fleet and army, removed one of Russia's most faithful henchmen and substituted an official more open to British and Japanese influences. Already the army was given Japanese instructors and British officers had been given appointments in the navy before the treaty of alliance between Great Britain and Japan of January 30th, 1902, was published. The greatest advantage the British can hope to derive from this treaty lies in an increase of influence in guiding the opening up of China under Japanese tuition. The corrupt and cowardly Chinese officers, ignorant of modern warfare, were unable to effectively employ the troops in the war with Japan; but under efficient leaders it is believed that

the Chinese will make good soldiers, and it is certain that physically the Chinese recruits are as fine raw material as could be desired. But it must always be borne in mind that the arts of warfare may be turned against those who teach them, for China has been arming since the Boxer outbreak was put down; and some of the leading mandarins advocate the training of an army not only for purposes of defence, but as the most effectual means to resist the encroachment of the foreigners and to regain the territory already taken by them from China.

The war with Japan opened the eyes of the conservative Chinese court to the advantages gained by that heretofore despised power through its recently acquired knowledge of Western arts and sciences. The more advanced mandarins have begun to see the value of roads and railways for the movements of troops as well as of merchandise; have been led by the stern logic of events to acknowledge the superiority of modern drill and implements of war; and have conceded that China must, at any rate in military matters, take lessons from the West. Owing to the identity of the written language and the similarity of the spoken, it will be much easier for the Chinese to learn from Japan and to receive at second-hand the Western knowledge so eagerly absorbed by the Japanese in recent years. In spite of the opposition of the "old gang" of Manchus who are resisting these innovations, some three hundred students had been sent to Japan up to April, 1902, and about the same month additional Japanese officers joined Yuan Shih-kai's army.

The Japanese made a most favourable impression in the march on Peking and the subsequent occupation, not only on the allied forces, but on the Chinese themselves. The excellent equipment of the Japanese army, the strong national spirit of the troops, and the discipline maintained by the officers, when the fighting was over and a defenceless population was at the mercy of the victors, most favourably impressed the Chinese; and the Japanese soldiers soon became the most popular with the natives. This popularity

is growing, and Japan's influence in China has been increasing rapidly since the death of Li Hung-chang.

The operations of Japan and afterward of Russia in Manchuria do not seem to have left any permanent feeling of ill-will in the minds of the common people, who look upon Manchuria as a foreign country, as foreign as Normandy is to England; but they must have grievously wounded the pride of the Manchu officials.

At the head of these is the actual ruler of China, the Empress-Dowager Tsu Hsi, who has practically relegated the Ta-whang-li, or "mighty emperor," Kwang Hsu, to the harem, and assumed the reins of government. The empress-dowager was born in November, 1834, and was a concubine of the Emperor Hsien-Fêng, the father of the late Emperor Tung-Chih. The Empress-Dowager Tsu An, widow of Hsien-Fêng who died in 1861, became co-regent with Tsu Hsi during the minority of Tung-Chih, who died in 1875. The present emperor, who is a nephew of Hsien-Fêng and was at the time an infant under four, succeeded, and the two dowagers continued as co-regents until the death of Tsu An, in 1881, when Tsu Hsi became sole regent. Although the regency has been terminated, the empress-dowager continues to exercise all the powers of a reigning sovereign. The Boxer uprising in 1900, which the merchants claim was directed against the Christian converts and the missionaries affirm was the consequence of the previous annexations of Chinese territory by foreign nations, followed by the siege and the relief of the Legations in Peking, and the flight of the court, seemed to be a damaging blow to the prestige of the empress-dowager; but the return of the court to Peking in January, 1902, showed that the empress-dowager's was still the directing hand. Recent events may have taught a salutary lesson; but from peasant to empress-dowager, in hovel, *yamên*, and palace, amongst both Chinese and Manchus, there remains hatred of the foreigner, based sometimes on resentment for past actions, sometimes on irritation at present conditions, and sometimes on fears for the future, but always a factor to be reckoned

with in considering the course of events in China, — a hatred perhaps unavoidable in some degree, but certainly immutable.

From Shanghai to Nagasaki is only 410 miles ; and, leaving Woosung at 2.30 one afternoon, we passed the Osesaki Light the evening of the following day about 7 o'clock, and found ourselves at anchor the next morning in Nagasaki harbour.

CHAPTER XIII

JAPAN

First Impressions. Nagasaki Harbour. Mogi. The Bronze Horse Temple. The Inland Sea. Kobe. Our Guide. "English as she is Japped." Murray's Handbook. The Language. Money. Yokohama. Dwarf Trees. Japanese Railways.

GEOGRAPHICALLY, Japan is most advantageously situated to create a favourable first impression. To travellers from across the Pacific it affords a welcome change from the deadly monotony of a voyage varying in length from sixteen days to three weeks, and to those arriving from the direction of the Asiatic continent the relief from the crowded ports of China must lead to comparisons that can only be advantageous to Japan. It is, moreover, in parts a sanatorium for European officials in the East, and a playground during their short leaves of absence. In addition to its geographical position, it has the benefit of an extensive literature to advertise its attractions. A clever group of missionaries and teachers, of both sexes, have combined to produce an extensive and extremely interesting literature, which has thrown such a halo of romance around Japan and the Japanese, and which has so prominently emphasised the good points of both and so sedulously concealed whatever bad points there may be, that the visitor is bound to be prejudiced in their favour. The more one reads about Japan before going there, the deeper is this prepossession, until one looks with suspicion on the few writers who criticise severely, and puts their strictures down to ulterior motives. If you enter the country, as some do, without having read anything about it, you will find you have unconsciously imbibed the opinions of those who have assimilated this literature, and you may

even find yourself looking for prototypes of the scenes and people made so familiar by "The Mikado" and "The Geisha." You are, therefore, prepared in every way to be most favourably impressed; you are ready to please and be pleased; and if, in spite of all, you fail to be appreciative, you are ready at first to make excuses and to lay the blame on yourself. Whether you enter the country by the broad Bay of Yeddo with Fuji-yama looming in the background, and take up your moorings within the breakwaters of Yokohama's harbour, or whether you steam in between the green hills that almost encircle the land-locked harbour of Nagasaki, the spell remains unbroken until you leave the steamer, and your enthusiasm is undiminished.

We made the Osesaki Light on the evening of April 4th, and entered Nagasaki harbour during the night. In the morning we found ourselves anchored in the bay, an inlet about three miles long and half a mile to a mile wide, encompassed by green hills. Along the eastern shore Nagasaki lies extended under the shadow of the hills, upon whose sides are scattered the dwellings of a considerable portion of its population. Across the bay lie the ship-building works of the *Mitsu Bishi* dockyard, recently enlarged to accommodate vessels of 460 feet in length and 12,000 tons' displacement. Nearer at hand wedge-shaped lighters crowded with women surround the ship. The women form in lines to pass up the coal in small pliable rope-baskets, containing a few pounds only, and in this manner we take on board by the next morning nearly 2000 tons of coal, enough to last to San Francisco. Our first view of Japanese women was therefore not a favourable one, and when we escaped from the cloud of coal-dust which had begun to envelop the steamer and went ashore in a sampan, we were prepared for the ugly, pigeon-toed women, with blackened teeth and hair done over a dirty cotton pad, who hung around the landing-place. However, we were not expecting to find beauty in wharf-rats, and were assured of seeing the white mice later on.

With the whole day before us, we began by taking jin-

rikishas to Mogi, a ride of an hour and a quarter each way. The road is a pretty one, over a long hill and through a well-cultivated valley, surrounded by hills farmed in terraces to their tops, and it affords a good view of the Gulf of Shimabara, upon which Mogi is situated. The latter is a dirty, evil-smelling village, but from the Mogi Hotel, as well as from the little temple on the cliff, there is a view of the Island of Amakusa, the Peninsula of Shimabara, and the bay, which we enjoyed before returning to tiffin at the Belle Vue Hotel, Nagasaki.

In the afternoon we visited the Shintō temple of Ō Suwa, and saw the great bronze torii at the foot of the steps and the bronze horse in the courtyard, from which it is known as the Bronze Horse Temple. The big camphor-tree, measuring about six feet in diameter, near Daitokuji, also claimed our attention, and we ascended Kompira-yama, a hill to the north, for the fine view of the harbour seen over the cherry-trees which had just come into blossom. After a "peg" at the Nagasaki Club, pleasantly situated on the Bund, we dined at the Nagasaki Hotel, a new house with the most modern sanitary arrangements, which has about fifty bedrooms, and seats for double that number in the dining-room. Here we had an excellent dinner of sixteen courses and coffee for yen 1.50, say three shillings, and afterward took a stroll on the Bund with the lights of the numerous vessels in the harbour twinkling around us.

Nagasaki Harbour is said to be "one of the most picturesque in the world," and perhaps it was at one time, before the town on one side and the ship-building works on the other combined to spoil its natural advantages, say about the time the Dutch were relegated to Deshima, to the southwest of the present native town, in the year 1639.

Nagasaki was the winter quarters of practically all the foreign fleets in North Pacific waters; but now that Russia has Port Arthur, Germany Kiau-chau, England Wei-hai-wei, and the United States Manila, it is suffering from a loss of its former good customers and of its former character of an international naval station.

Our tour in Japan had been planned to begin by going from Nagasaki to Kagoshima, and working from there through Kyūshū, going north as the season advanced, and finishing in Yezo before returning to Yokohama. But we found we would miss the cherry-blossom season and the attendant festivities in Tōkyō and Kyōto unless we went on at once, and we therefore continued our journey by the same steamer, which left about sunrise the next day. Passing out of the narrow entrance of the bay, barely a quarter of a mile wide, our course lay north through the channel between the Gōto Islands and the Island of Kyūshū, and by 12.30 P.M. we were going east, past the Eboshijima lighthouse, situated on a small, steep island to starboard. Away on the horizon to the north lies the Island of Tsushima, situated midway between the coasts of the Main Island of Japan and Korea. Two or three hours later we were passing through the Straits of Shimonoseki, between the narrow entrance to the harbour of the town of the same name and the town of Moji at the northern extremity of Kyūshū.

The scenery at the entrance to the Inland Sea, dominated by over half a dozen forts ("fowls," the British officers called them), is fine; and the anchorage was crowded with shipping and small boats. From Shimonoseki to Kōbe, at the other end of the Inland Sea, is about 240 miles, and on this voyage we only saw the first quarter of this distance, going through the Suwō Nada between Kyūshū and the Main Island before nightfall. The rough hills and serrated mountains on the surrounding coasts were barren-looking, bare, and brown, so we concluded that the beauties of this "superlative gem" lay ahead and would reveal themselves on some future occasion, and turned in after passing the Kogojima light. We were up early in the morning to find ourselves in the Harima Nada, and later in the narrow channel which leads into Ōsaka Bay (Izumi Nada), between the small island of Awaji and the province of Harima on the Main Island. We arrived at the quarantine station Kōbe-Hyōgo at ten o'clock, and went on shore in time for tiffin at the Oriental Hotel.

Kōbe and Hyōgo, which are now incorporated together, are separated by the Minato-gawa. They form a customs district through which forty to forty-five per cent of the foreign trade of the country passes. Yokohama has as large a share of the total trade, and is the larger in point of exports, while Kōbe receives a heavier total in imports. Yokohama exports the raw and manufactured silk, and imports the wool and woollen yarns, as well as two-thirds of the increasing arrivals of sugar, while Kōbe is the emporium of the cotton trade into which passes the raw cotton and from which the cotton yarns and tissues are exported. We had been warned that the anti-foreign feeling said to be growing in Japan was strongest in Kōbe; but during our few hours' stay we saw no evidences of it, although we were told of many recent unpleasant manifestations. A ramble in the grove of camphor- and cryptomeria-trees in which the Shintō temple of Ikuta stands was the extent of our sight-seeing on this occasion, and we walked down the wide, clean streets to the ship, which weighed anchor at 5.30 P.M. for the 350 miles' run to Yokohama, for which twenty-four hours is allowed.

We steamed south down Ōsaka Bay in the daylight, past the Tomogashima Light and into the Kii Channel; and by midnight had rounded the southern point of the province of Kishū and were heading eastward for Rock Island (Mikomoto) Light, which we passed about noon the next day. An hour later Ōshima, or Vries Island, whose perpetually smoking volcano, Mihara, rising twenty-five hundred feet above the sea, is a guide for all vessels making for Yokohama, was abeam. We caught glimpses of the snow-covered summit of Fuji-yama, across Sagami Bay and over the Hakone Mountains, before we rounded Tsuragi-zaki at the entrance to the Uraga Channel leading into Tōkyō Bay. A couple of hours later we were at the quarantine station, and in another hour we had passed between two Russian men-of-war, lying at anchor outside, and had made fast to a buoy within the Yokohama breakwaters. Passengers from China are subject to rather a searching customs examination, and duties are

levied on all Chinese goods. Our cigars, tobacco, and spirits were entered free; but everything Chinese, down to a pipe, was declared to be dutiable. We avoided paying any duty, however, by placing all our Chinese purchases in a separate portmanteau which we left at the customs-house, and recovered when we left the country on payment of a nominal fee for storage. We went to the Grand Hotel, justly renowned as being the best hostelry between Colombo and San Francisco, and there rearranged our luggage, developed our plans, and made our arrangements for travelling in the interior.

Before leaving England we had arranged for the services of Kin Nagura, who had acted as guide, interpreter, cook, and adviser to friends of ours in Japan. Not knowing how to address him I wrote to him in the third person, and here is his reply: —

YOKOHAMA, Nov. 28, 1898.

MR. DEL MAR, London.

DEAR SIR: Mr. K——, who is well known to you has kindly recommended me to you and he wrote me about your visiting Japan in the next Spring. I have now got a letter from a Gentleman who did not mention his name on it, stating that you are going to leave London on the 12th January and expects to arrive at Nagasaki on the 1st April next, so the kind Gentleman wants me to await you at Nagasaki when I hear from you the name of the steamer upon which you will arrive.

The Gentleman also wants me to write to him on the receipt of his letter to the address to which I now writing to you, but sorry to say that I can not find out the Gentleman's name, therefore I now write to you to inform you that I will run down to Nagasaki so soon as I receive your telegram from Hong Kong and that I will be happy very much to serve you for many months to come and with the most sincere wishes for the continued prosperity of yourself. I shall wait for your arrive with the utmost impatience.

I remain,
Dear Sir,
Your obedient Servant,
KIN NAGURA.

This looked as if his command of English would be sufficient for all practical purposes, even if he had failed to grasp the intricacies of the third person; but a later letter written

when he was away from helpful friends changed our views, and prepared us to find his English far from perfect. As a sample of "English as she is Japped" it is interesting, and it read as follows: —

DEAR SIR: I have received your letter of 23rd. January 1899, I am very Delightful to waiting your telegram From Hong Kong by your order in a Few day when I have got of your Telegram I will proceed to Nagasaki Immediately expect your arrival At Nagasaki, so as soon meet you In the Steamer. When if I could Not find you in the Steamer I will Inquire Hotel in there.

About Japanese Passport, as you Ask to me I Has been to Consulate and inquired wish Secretary. After you arrive in Nagasaki you will offer the application to The your Consulate yourself, They will get it for you from the Japanese foreign office.

Passport therefore can be obtained Within a few Hours at the Consulate at Nagasaki.

Any visitor who do not offer The application to themselves, Consulate can not be take it (as on new Rule) So that can not Ready for it before you arrive In japan.

Yours faithfully,

KIN NAGURA.

We found Nagura to be a man of forty-five (rather old to be called our "boy") who had been educated for the priesthood in one of the temples in Tōkyō until he was seventeen years old, when he left to become a clerk. He had acquired a good knowledge of the Chinese and Japanese classics, and of both the Shintō and Buddhist faiths, a sound judgment in regard to works of art and curios generally, and a most useful ability as a cook. He was a clever packer, dextrous in small jobs, and honest and obliging withal. He was full of reminiscences of the period "when I was young time," and he moreover had the exaggerated politeness of the old school, for the excess of which he sometimes had to suffer ridicule, but which generally helped to smooth our way and guarantee us favourable consideration. Like the rest of his countrymen, he had no initiative, and no aptitude for figures. The addition of seven and six presented difficulties unless he had an abacus (*soroban*) and the multiplication of seven by six a laborious task. As a guide you could trust Nagura implicitly

in Tōkyō and Yokohama, but in travelling farther afield we put our faith in Murray's "Handbook for Travellers in Japan."

Although "Murray's" has been written by enthusiasts, as indeed all guide-books should be, as to matters of fact, as to routes, as to distances, and as to hotels and inns, it is reliable to a degree, and you had much better follow it than local advice or your "boy's" information; moreover, it is kept up to date by frequent new editions. It looks formidable to those who are strangers to Japan and the Japanese, but it is not really difficult to understand. But when "Murray's" uses adjectives it runs riot; and it is fortunate that the same authors are not obliged to write guides to the scenery and monuments of European countries, for no language has yet been invented that would do the latter comparative justice. Scene after scene is described as beautiful, lovely, exquisite, superb, glorious, magnificent, splendid, charming, or most picturesque; particular views or landscapes are delicious, entrancing, simply magnificent, romantic, delightful, incomparable, of wondrous beauty, of entrancing beauty, of peculiar magic, of perfect loveliness, absolutely lovely, a perfect dream of beauty, or romantically beautiful. Temples or their decorations are splendid, lovely, delightful, magnificent, grand, exquisite, charming, a glory of art, gorgeous, a dream of golden beauty, a magnificent golden symphony, glorious, or exquisitely beautiful.

We always found the view or the temple where "Murray's" said we would; but we would have been saved many a disappointment if the qualifying adjectives had been omitted or their place taken in the majority of cases by some milder one, such, for example, as "pretty." But there is one saving grace in all this, for if "Murray's" says that a district is monotonous, a place overrated, a view spoilt, or an excursion not worth doing, you may believe "Murray's" against all the world, and you will almost invariably be well advised.

You will also require a hand-book of the Japanese language, as away from the ports practically no English is spoken, and your interpreter may not always be present. The language

is exceedingly difficult, but a smattering may be picked up in a few weeks, and a little "pidjin" Japanese will carry you a long way. You will first learn the pronunciation of the letters used to transliterate the Japanese words; and you will notice that there is no sound of *l*, *v*, or *x*. The Japanese have as much trouble in emitting the sound of *l*, as the Chinese have with the sound of *r*, which does not exist in their language. The Japanese learning English will say river for liver, and the Chinaman lake for rake, and *vice versa*. We never met a Japanese who could manage a phrase like "labials lisped by little lips," or a Chinaman who could repeat "around the rugged rock the ragged rascal ran."

When you have learned to pronounce the syllables and to remember there is no plural, you will find another stumbling-block in the lack of tonic accent. This presents less difficulty to Frenchmen, as the tonic accent in French is always on the last syllable, except that ends in *e* mute. After you are able to pronounce correctly you will find daily additions to your vocabulary, which may begin with "good morning" (*o hayō*) and "good-by" (*sarōnara*), and to your consequent enjoyment. There are certain local peculiarities such as the insertion of the sound of *s* before *h* and of *n* before *g*, but generally a clear pronunciation according to the book will be at once understood.

I am indebted to "Murray's Handbook" for the transliteration of proper names; and to Hepburn's Dictionary for other Japanese words.

The next, if not the first thing to do, is to procure a supply of Japanese paper money. The circulating medium in Japan, since the demonetisation of the silver yen (or dollar) and the adoption of the gold standard on 1st October, 1897, is composed of the banknotes (*daken-ginken*) of the Bank of Japan, redeemable in gold on demand, for one yen and its multiples; subsidiary silver coins for fifty, twenty, ten, and five sen, nickel five-sen pieces, and bronze coins of one sen, five rin, and one rin. There is no gold to be seen in circulation, although the government estimates about twenty million yen gold in the hands of the public, and legal-tender

gold coins are frequently refused in the interior. Silver fifty-sen pieces are not commonly seen in circulation. The new coins, as well as the notes, bear their respective denominations in English, and as one yen at par is worth almost exactly two shillings, or about fifty cents American money, it is an easy calculation to convert from one currency to another. Ten rin go to a sen, and one hundred sen to a yen, so that the sum of one yen, eleven sen, and one rin is written yen 1.111. The tiny bronze rin coins which weigh fifteen grains are but five-eighths of an inch in diameter, and are worth only the tenth of a farthing, or the twentieth of a cent; but so minutely are Japanese values estimated, that even the rin is nominally divided into tenths and hundredths. When you leave Nagasaki, Kōbe, or Yokohama you must take sufficient money to last until you return to one of these ports; and for current expenses you will hand a lump sum, say one hundred yen at a time, to your "boy," who will enter all expenses in a book which you will examine daily after it is written up.

Before Japan adopted a decimal system the currency was much more complicated. Formerly, the standard was, as in China, the small round iron or bronze coins with the square hole in the centre which were of three denominations. A. The mon. B. The "bun-kyū," so called from the name of the era (1861–64) on the coin. This was originally worth two mon, but became debased to the value of one and one-half mon. C. The shimonsen or shimon, originally worth four mon, but debased to two mon. There are also said to have been issues of coin of the value of one-fourth mon. The manufacture of all these ceased at the beginning of the present era of Meidji. The denominations and relative values were as follows:—

Shimon, round coin with square hole.	= 4 mon	
Tempō, large oval coin with square hole named from the era 1830-44	= 96 "	or 1 hyaku mon (100 mon)
Shi oblong silver coin	= 408 "	= 4¼ tempō
Ichi-bu " " "	= 1632 "	= 4 shi
Ryō oval gold "	= 6528 "	= 4 ichi-bu

The mon is now valued at one rin, the bunkyū at one and one-half rin, the shimon at two rin, and the tempō at eight rin, so that 125 tempō go to a yen instead of sixty-eight. The old gold yen, or ryō, is worth exactly two new gold yen under the recent coinage laws. The old gold coins, the oblong silver coins, and the tempō are only to be found in the curio shops; but the "cash" (as foreigners incorrectly call them) circulate side by side with the new rin. It must not be forgotten that the era on the old coins do not indicate the age of the coin. For example, coins made about 1860 bear the name of the era "kanye" (or kwanei, 1624–44).

More curious than the old coins are the provincial banknotes of the early days of the present reign. These are strips of stout, almost untearable, paper 1¼ inch wide by 6½ inches long, printed on both sides. One bearing the stamp of the firm of Mitsui Ltd. over characters meaning "coins in safe place," has on the same side the local daimyō's treasury stamp and a picture of Daikoku, one of the gods of luck, on his rice-bags. On the other side is a picture of storks, a legend meaning "Trade and Commerce Note," and a written "100 mon received." Another provincial banknote has a picture of Ibesu, another god of luck, with the fish, and the date "first year Meidji" (1868) with the legend "paper money exchange place," and the place of issue "Seishiu, Yamada" (Ise). On the other side is a picture of two fishermen, the stamp to the receipt for "four me," below this a picture of a rice harvest, and the legend, "10,000 years will not alter. This paper exchangeable at the rate of 64 me for one ryō." One "me" or *momme* was the sixtieth part of a ryō, so that the banker only redeemed at a discount of over 6½ per cent, or he made a charge "for safekeeping" by giving a receipt for only ninety-six mon when one hundred mon was the sum deposited in exchange for the note. Similarly, when banknotes were introduced into China some seven centuries ago, a charge of 1½ per cent was made by the banker for expenses.

Our first look around Yokohama disclosed wide streets, the main thoroughfares being in good order, but the minor

one rough and full of ruts. There are something over two thousand resident Europeans (which expression includes all whites) and half again as many Chinese. The principal hotels, clubs, and business houses are on, or just back of, the Bund, which runs southeast to northwest and faces the harbour enclosed by breakwaters built with the money returned by the United States Government to Japan some years after it was extorted as an indemnity for having, in conjunction with the fleets of Great Britain, France, and Holland, spent money in bombarding the Shimonoseki forts. We went to Nogeyama (or Iseyama), the hill near the railway station, to see the cherry-blossoms and the view over the town, and to look into the dirty little temples scattered about. Then across the river from the Grand Hotel there is the Zōtokuin temple and the "Hundred Steps" to Sengenyama, where is to be found the famous Fujiya tea-house, whose mistress was reputed to be "the most charming woman in all Japan." Near by is the Bluff Garden and Myōkōji. Farther on is Juniten, situated on a hill overlooking Mississippi Bay, and close to it a similar view may be had from the temple at Negishi near the race course and the cremation-ground.

In the nursery-gardens on the Bluff we saw a great number of dwarf pines (*hinoki; Thuga obtusa*), firs (*momi-no-ki*), junipers, larches (*tsuga; Larix leptolepsis*), oaks, maples, hawthorns, cedars (*sugi; Cryptomeria japonica*), *sakaki* (*Cleyera japonica*), and *kiri* (*Paulownia imperialis*). They are all perfectly developed, although only a few inches to a couple of feet in height, and the prices ranged from a shilling to £25, the most expensive being a pine-tree about fifteen inches high, said to be three hundred years old. These trees are maintained in their dwarfed condition by growing them in small vases, by pruning the thin old roots in the spring, and by pinching back the young growths in the early summer.

Yokohama has few lions; but there are many excursions to be made from there, and if comfort is a consideration, it is better to see the sights of Tōkyō during the day and return to Yokohama in time for dinner each evening.



Approach to Asakusa Temple, Tōkyō.
Photographed by Farsari, Yokohama.

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From Yokohama to Tōkyō is a journey of eighteen miles, and the fastest express, making no stops, requires thirty-eight minutes to do it. The ordinary trains take fifty-five minutes with five stops. This bit of railway, the first in Japan, was commenced in 1870 and opened in 1872. It is of three feet six inch gauge, which is the standard gauge of Japan, and is built on English models. The names of the stations appear in English characters on the tickets, on the platforms, in the time-tables, and on the station buildings; and this is the case on most, but not on all, of the railways.

On the 31st of March, 1900, there were 3700 miles of railway in operation, with over 4750 miles of track (of which 893 miles with 1237 miles of track belonged to the State); and 2207 miles, of which 1246 miles on the State railways, were under construction. For the year ending on the same date over 102 million passengers were carried; and nearly 12 million tons of merchandise and baggage were transported, an increase of almost 300 per cent in five years. The train mileage was 26,376,018. Railways in Japan cost an average of about £6000 a mile to build, and only about one-third of their revenue is derived from the goods traffic. They employed about 45,000 men, and their operating expenses are about 47 per cent. Passenger fares on the Tōkaidō Railway from Tōkyō to Kōbe are uniformly one sen per mile, third class; two sen per mile, second class; and three sen per mile, first class. West of Kōbe, on the Sanyō Railway, these are also the rates for short distances, but on longer journeys the rate per mile is lower. On the Northern Railway, north of Tōkyō, the third-class fares average about one sen per mile; but the second-class tickets usually cost only $1\frac{1}{2}$ times the third-class, and the first-class only $2\frac{1}{2}$ times as much. As one sen is not quite the value of an English farthing, or half an American cent, it will be seen that Japan has the cheapest railway passenger tariff in the world. With one-sixth the mileage of the railways of the United Kingdom, the Japanese railways manage to have three times as many derailments in the course of a year.

On the other hand, the railways in the United States,

with over fifty times as much mileage, carry less than six times the number of passengers transported by the railways in Japan. As in England, the trains to the capital are called "up" trains, and those from it "down" trains. The line from Yokohama follows the ancient Tōkaidō ("Eastern Sea road") close to the coast of Tōkyō Bay, through paddy-fields and orchards of pear-trees trained on trellises. In the fields are big advertisement-boards, as in England and the States. One which proclaims the merits of a certain cigarette bears a representation of the arms of the United States, which contains two stars short of the proper number, but equalises matters by throwing in three extra stripes.

CHAPTER XIV

TŌKYŌ AND KYŌTO

Cherry-blossoms. Letters of Introduction. Jinrikishas. The Imperial Garden Party. The Emperor and Empress. "The Soul of Japan." The Russian Minister. Kyōto. The Cherry-blossom Dance. The Geisha. The Palaces.

OUR first visit to Tōkyō was principally to see the cherry-blossoms at Shiba Park, Ueno Park, Asakusa, and, for about a mile along the banks of the Sumida-gawa, at Mukōjima. The river-bank and Ueno were crowded with holiday-makers, and the trees were a mass of pinkish-white or pink blossoms. These cherry-trees (*sakura*) are very much like the ornamental almond-trees grown in England, which are the "first among all trees of the wood" to blossom, and which may be seen in full flower around London during March. Like the English almond, the Japanese cherry bears no fruit; the blossom varies in colour from a pink which is nearly white to one which is almost red, and is five-petaled, with a double-flowered or ten-petaled variety; and the leaves do not begin to appear until after the blossoms have fallen. In consequence, the cherry-trees make a better effect when seen singly surrounded by green trees, which afford a contrast, than they do in avenues where the pink blossoms look like so much snow on the branches. And when the blossoms are scattered over the ground, there is all the effect of a theatrical snowstorm. From the Junikai at Asakusa the avenue of cherry-trees in Ueno Park looked so like the smoke from the locomotives of the Northern Railway that it was with considerable difficulty that a distinction could be made, and then only by the aid of a field-glass.

We had read that the cherry-blossoms were "something

unutterably beautiful" and "a miracle of beauty," but we could hardly wax so enthusiastic over them, and only in the sense that the same may be said of a rose, a lily, or a hundred other flowers, were we able to agree. Certainly the cherry-blossoms are delicate and pretty; and in this land of paradoxes, where everybody pretends to love flowers and only the nursery-gardeners, the priests, or the government grow them, it may be expected that great crowds come to sit under the trees and make holiday. But you can see trees laden with blossoms that are more beautiful in any English orchard, and a day's ride toward the end of April through the orchards in the neighbourhood of London or New York will enable you to see more such trees than you can see in Japan in a month.

Our official letters of introduction were duly presented at Tōkyō, and we procured through our respective Legations, in due course, our passports (*ryokō-menjo*) and special permits to visit the palaces at Kyōto, the castle at Nagoya, and the arsenal at Tōkyō. I did not present any private letters of introduction, as I learned from residents I met that their hospitalities have been so abused and letters so indiscriminatingly given, that bearers of them were almost looked upon with distrust. An incident illustrative of how offence has been given took place under my eyes on the veranda of the hotel. Lady in Pink, who came on the same steamer as we did, meets Lady in White face to face, and says, "Fancy, meeting *you!* When did you arrive in Yokohama?" Lady in White: "Arrive! why, I live here!" Lady in Pink: "Do you? I didn't know that." Lady in White: "That's strange, considering I gave a dinner in your honour at my house last night!" Lady in Pink mumbles some apology and beats a retreat. A few evenings at the club made me acquainted with most of the men I had letters to, and there was then no necessity to present them.

We visited Tōkyō several times, in June and July as well as in April, usually going up from Yokohama for the day, but sometimes accepting the inferior accommodation of the Imperial Hotel in the capital.

Although there are tram-cars between certain points, the only practical way of sight-seeing (*kembutsu*) is to hire a jinrikisha (*kuruma*) by the day. These vehicles would afford a perfect means of locomotion over smooth roads if they were provided with rubber tires. On rough roads they are not so comfortable. There are some two hundred and six thousand in Japan, of which over seventeen thousand are for two persons; but the number is not increasing, and of the total, over a fifth are in Tōkyō. The jinrikisha men (*kuruma-ya*), in their blue cotton tights and loose jackets, take you around at a good pace through the crowded streets of the city and over the country roads.

Through the kindness of the British Minister I received an invitation to the Imperial Garden Party on the 13th of April. Two of these functions are given each year, one when the cherry-blossoms are at their best, and the other at the height of the chrysanthemum season. Invitations through the other Legations are sent direct, but the British Legation takes the wise precaution of requiring personal application at the Legation on the day of the fête, and in that way is able to see that its guests have complied with the requirements as to dress and other details.

The invitation itself is printed in black on a bevelled card, six inches by seven and one-half inches in size, with a gold border, surmounted by the Imperial crest (*mon*), the sixteen-petaled chrysanthemum. Enclosed with it is a printed slip in English, stating that gentlemen are requested to wear frock-coats with tall hats, indicating the gate you must enter by, and informing you that if it rains the party will be postponed until the following day, and if it then rains again the party will be abandoned. These are enclosed in an envelope embossed with the Imperial *mon*, and addressed to you in Japanese characters, in which you probably see your name written for the first time. It is considered more correct to go from your hotel in a carriage, but the humble jinrikisha is just as much used. The party is given in the gardens of the Enryō-kwan, the old summer palace of the Shōguns, situated on the bay, quite close to the Shimbashi

Station. Thither we drove after lunch at the Imperial Hotel, and after entering the gate, where we gave up the printed slip, found ourselves in a gravel-covered court. A tent had been arranged as a cloak room, and here all wraps must be left, whatever the weather may be. Passing a bronze statue of some Japanese celebrity, we moved along the paths, where at every turn flunkies, dressed in the latest German court livery, indicated the direction we must take. Two bands were playing European airs, and, within certain well-defined limits, we were free to wander about the gardens and admire the pink double cherry-blossoms then in perfection, to enjoy the view over the bay, to walk around the little lake and across it by the zigzag bridge, and to gossip with friends and acquaintances.

As the hour approached for the Emperor to appear, the guests gathered near the pavilion, where tea and other light refreshments had been served, and awaited the arrival of the Imperial party. Informal lines were formed along the pathway, and presently a court chamberlain selects certain distinguished guests to stand in the front row. The time for his Majesty's appearance has long passed, and it is evident that punctuality is not a royal virtue. Meanwhile there is an opportunity of chatting with one's neighbours, and of remarking that every one is in European dress except the Chinese Ambassador and his suite, who make a brave show in their national costumes of rich silks and embroideries. There are barely half a dozen Japanese ladies present, and they don't look particularly happy in Western attire. One dear old lady, the wife of a distinguished Cabinet Minister, found both hands insufficient to keep her skirts from under her feet, and she was in danger of falling whenever she moved. The Japanese gentlemen who were not in uniform wore black dress ties, as also did many of the diplomatists. The rare occasions when silk hats are required probably account for the extraordinary exhibition of old styles and models. For days before the Garden Party "tall hats" are at a premium in Yokohama and Tōkyō, and many of those worn look from their time and weather stained

surfaces as if they had been fished out of dust-bins or second-hand shops. An original effect was given to one old "stove-pipe" by brushing it up the wrong way. The Japanese officers make a better appearance in their uniforms, which longer use has accustomed them to wear with greater ease.

At length, three-quarters of an hour late, the Imperial party began to approach, and hats come off as the bands strike up the Japanese national air. Chamberlains with white wands of office walk ahead to clear the way, and around a bend in the path appears the Emperor. He is above the height of the average Japanese, and appears to be between five feet nine inches and five feet ten inches. He advances slowly and somewhat unsteadily, as if unused to walking. His toes are turned in, and he seems to walk without straightening the knees. He is dressed in the dark-blue, frogged, and braided uniform of a general, but as the court tailor may not measure the Imperial person, the coat is ill-fitting, and the trousers so much too long that they not only wrinkle all down the leg, but are only prevented by the golden spurs from getting under the heels. Slowly he passes by, saluting occasionally in response to the deep bows, accompanied on the part of the Japanese by the sibilant drawing in of the breath which is characteristic of the ceremonious salutation.

At a short distance behind him, walking alone, is the Empress Haru Ko, upon whose cold, sorrowful face flickers a mournful smile. Her red lips are sufficiently open to show that she has discarded the old custom of blackening the teeth. Her features are small and refined, her nose distinctly curved. She is dressed in European costume, with hat and gloves, and carries a parasol. She walks, as all Japanese women do, with toes turned in, knees bent, and head and neck in advance. Born in 1850, she had nearly reached her forty-ninth birthday, but she did not really look her age. Immediately following her are a score of ladies of the court, similarly dressed, and walking two by two. Some are young, two or three are quite pretty, and all carry themselves well in their European frocks, in which pale blue,

grey, heliotrope, and mauve predominate. Whether any of the Emperor's *mekake* (concubines), of which he is allowed twelve, were in the procession I was unable to discover. Perhaps the Empress's pathetic expression is due to the fact that she has been childless; but the Emperor has had, by various *mekake*, eight daughters, of whom three are living, and five sons, of whom the only survivor is the Crown Prince Yoshihito, born in 1879. As the procession passes, the Diplomatic Corps falls in behind the Imperial suite, and the rest of the guests follow by twos and threes. Slowly winding through the garden under the trees, down by the shore of the bay, and over the zigzag bridge across the lake to where a long marquee is erected on its margin, we have many opportunities of observing the Emperor and Empress.

The front of the marquee, facing the lake, is open except at the end under which the Imperial table is set. Close to this are a few tables for the foreign Envoys and a few of the most distinguished guests, and the remainder of the tent is one long buffet, laden with cold delicacies, which are prepared in the most approved French style, both as to material and cooking. Small tables are scattered under the trees on the grass between the tent and the lake, and as soon as the Emperor is seated the attack on the buffet commences.

Between mouthfuls of paté and galantine an old Japanese gentleman informs me that it is only ten years since the Emperor and Empress were first seen in public together, that the Emperor looks better in a carriage than on horseback, and that, while Emperor is now the official title, the Japanese prefer to speak of him as the Mikado, or to call him by one of the several titles derived from the Chinese, such as Tenshi, "the Son of Heaven," or Tennō, "the Heavenly Emperor." The latter is the title which has always been linked to the posthumous name bestowed on a mikado since the first mortal ruler of Japan, Jimmu Tennō (the descendant in the fifth generation from the Sun Goddess, Amaterasu, the daughter of Izanagi, the Creator), who is believed to have come to the throne in the year 660 B.C.

The present Emperor, Mutsuhito, was born on the 3d of November, 1852, and he assumed sovereign power on the 25th of January, 1868, when the era of Meidji began. The years of the era are now reckoned from the 1st of January, and the year 1900 was the thirty-third Meidji. The present Emperor will probably be known to his successors as Meidji (or Meiji) Tennō.

Although the Japanese dynasty is probably the oldest in the world, the present Emperor can hardly be said to trace his descent in a straight line through 130 generations back to Jimmu Tennō; as not only was he, as were many of his predecessors, a son of a *mekake*, but others have come to the throne through adoption. But the Emperor's private *mon*, the blossom and leaves of the *kiri*, contains no bar sinister, nor does the official *mon*, the chrysanthemum with sixteen petals.

To an extent unparalleled, except perhaps with regard to Queen Victoria, the Emperor is the personification of the intense spirit of loyalty and patriotism which is the greatest virtue and chief civic characteristic of the Japanese. Yamato Damashii, they call it, — "the soul of Japan," — is an unquestioning loyalty and obedience to the Emperor impressed upon them by their ancient religion, of which he is the head; and is a patriotism which is at once altruistic, chauvinistic, and military; a compound of love of country, national egotism, and a sentiment which finds expression in the popular cry, "*sonnō jōi*," which means "honour the Emperor and expel the foreigners," or in the euphemism of "Japan for the Japanese."

Meanwhile the foreign ministers have risen and joined the other guests on the lawn; and there is a movement toward the entrance of the marquee where, with the court chamberlains and interpreters, the Emperor presently takes his stand. Presentations then begin; and as each one is presented, his Majesty says a few words in Japanese which are duly interpreted; and the reply, to which he carefully listens, is communicated to him in the same way, although it is evident he understands both English and French.

After the Emperor the most observed of all is the Russian Minister, Baron Roman Romanovitch Rosen, a keen and alert diplomatist, young-looking in spite of his grey hairs, whose position in Japan, as the representative of the nation most feared and hated by the Japanese, is as delicate and responsible as that of the German Ambassador to France. Baron Rosen stands about fifteen feet in front of the Emperor, bows, advances three steps, bows again, takes three steps forward again, bows the third time, and stands erect within arm's length of the Emperor, looking him straight in the eyes. He presents half a dozen officers from the armoured cruiser *Rossia*, a splendid new vessel of over twelve thousand tons then lying at Yokohama. They are magnificent specimens of humanity, none under six feet two inches, dressed in most showy uniforms; and make, as was doubtless intended, a strong impression. Some Americans are presented, and his Majesty shakes hands with one of them. From a distance of about twenty-five feet one is enabled to leisurely scan his Majesty's features and take mental notes of them. His forehead is high, ears exceptionally large, and his face is thinly covered with a straggly, untrimmed beard. Like his father the Mikado Komei, his jaw is heavy and prominent, and the lips are thick and protruding, especially the under one. Under this mask of stolid imperturbability "the Son of Heaven" conceals his divine origin, his despotic power, and his modern statesmanship.

In due course the presentations came to an end and the Royal procession was re-formed and departed, amid respectful salutations. Later the Emperor and Empress were escorted by a squadron of lancers to the Imperial Palace, built in 1889 on the site of the Shōgun's Palace in the centre of the city.

Then the Japanese guests began to pillage the buffet, and generals in uniform wearing decorations on their breasts, grave officials, and dignified noblemen produced handkerchiefs which they filled with bits of cake and other delicacies. Some of them managed to procure pieces of paper for the same purpose, while others contented themselves with carry-

ing away what they could in their hands. It seemed an undignified proceeding, and reminded one of a lot of children at a picnic; but there is this excuse to offer, that it is the Japanese custom for the host to give or send to each guest the food he leaves unconsumed at the feast, and these gifts are accepted as a matter of course.

From Tōkyō, the "Eastern Capital," we went down to Kyōto, the "Western Capital," which was the seat of the nominal government for over a thousand years. The journey of about 310 miles took fourteen hours by the "Eastern Seacoast Railway" (*Tōkaidō Tetsudo*), which closely follows the highroad connecting the two cities. There was not much of interest to be seen, as it rained all day. The hill-sides looked barren; but the valleys are well cultivated, and there were pleasant dashes of colour where the yellow rape (*aburana*) was in blossom. From the rape seed (*natane*) is pressed the oil (*mizu-abura*) used in ceremonial and religious lamps. There were softer tints from the fallow paddy-fields which were covered with the tiny lilac blossoms of a species of clover (*gengehana*). Near Yokohama, and notably at Hodogawa, the first station after, the ridges of many of the thatched houses were like miniature flower gardens, and the purple sweet-flag (*shōbu*) waved above like the feathers in a general's hat, while at Gotemba, the highest point on the line, 1500 feet above the sea, red camellias were in bloom. After passing Hamamatsu, above halfway to Kyōto, many of the houses are surrounded by tall, well-clipped hedges. On the hills near Lake Biwa some snow was still to be seen. In other respects the country, with its scattered houses thatched, tiled, or covered with split bamboo, is uninteresting, unless fine weather enables you to get more extended views. Those who had failed to supply themselves with luncheon had an opportunity of partaking of a Japanese lunch (*bentō*) of boiled rice and pickled vegetables, and of trying to eat it with chopsticks (*hashi*). After the luncheon-hour the guard came in and swept up the cars with a small brush and dustpan. A recent fire having destroyed Yaami, we went to the Kyōto Hotel; but the insanitary condition

of the building and the insolence of the proprietor determined us to patronise a Japanese inn on our return.

The evening after our arrival in Kyōto we saw the famous cherry-blossom dance (*miyako-odori*; literally, "the dance of the capital"). Before entering the theatre proper, we were admitted to a large room where we were served with tea in the formal fashion of the *cha-no-yu*. Attended by half a dozen children, the tea-maker, with careful observance of ancient forms, took the powdered, green Uji tea from the tea-caddy (*cha-ire*) with the wooden spoon (*cha-shaku*) and made a thick gruel of it with the aid of a whisk (*cha-sen*). When each had been served with this concoction in a lacquered wood tea-bowl (*cha-wan*), it was the correct thing to gulp it down in three swallows — no more and no less. After the tea-ceremony we found our places in the theatre, and shortly afterward the dance began. On either side of the stage are the platforms, about three feet wide, level with the stage and running from it through and to the back of the audience, called the *hana-michi* ("flower walks") and alongside these were seated, on one side, nine *samisen* and *koto* players, and on the other an equal number of performers on drums. The *samisen* with three strings, an oblong head, and long neck is played with a plectrum (*bashi*), while the *koto* is something like a zithern. The drums are of two kinds; one, the *tsuzumi*, shaped like an hour-glass and held and beaten with the hand, and the other, the *taiko*, a sort of kettledrum beaten with sticks. These eighteen players, who at any rate beat the time with precision, even if they failed to elicit anything in the nature of melody or harmony, formed the orchestra. Then the dancers appear, making their entrance with a heel and toe walk. There is much stamping, swaying of the body and arms, posturing and manœuvring with fans, as well as crossing and re-crossing in line of the thirty-eight *maiko*, as the *geisha* in Kyōto are called. The movements of the body are slow, easy, and graceful, and the arms are managed with care; but the "dancing" is only from the waist up, while the legs are awkward, and the feet remain flat on the ground. The

scenery on the main stage is excellent, and is rapidly and frequently changed. These *maiko*, who are considered the most accomplished *geisha* in Japan, go through their parts in deadly earnest, without the shadow of a smile. They are dressed in rich, old-fashioned costumes only to be seen, in Japan of to-day, in the theatres or the houses of prostitution. They are so thickly coated with paint and powder that it is difficult to see if there are any pretty ones; but they are all small, dainty-looking girls, with fine, delicate hands, and they all seem to be about sixteen years of age. Most of them have been trained from the age of six or eight, and make their first appearance in public at the age of twelve. They are apprenticed by their parents for a long term of years, and when their dancing days are over are reduced to playing the music for others to dance.

The *geisha* are as a rule frail, but they must not be confused with the licensed prostitutes (*jōro*, *oiran*, *shogi*, or *yujo*) who in former times were obliged in public to wear their sashes (*obi*) tied in a bow in front, instead of in back, and who wore in their hair more than three long pins, a number never exceeded on the head of a reputable woman. As a matter of fact, the *geisha's* position is not very different from that of actresses in some European capitals. She is accomplished, and she may be virtuous, but she is subject to continual temptation, and frequently yields. The gilded youth seeks her company, and is proud to hear his name linked with some popular favourite. Sometimes she is fortunate enough to find a rich husband, and she then reaches the summit of her earthly ambitions.

Our permits, ruled in ten lines and stamped with many official seals, gained us admission to the Gosho and Nijō palaces. Both of these are beautifully kept up and scrupulously clean, but are far from comfortable residences. One is reminded in the Gosho of the sacrosanct character of the Mikado by the throne behind whose red, white, and black silken curtains he used to sit concealed; by the fact that the buildings are constructed of the same species of pine, the *hinoki*, used in building the Shintō temples, and by the

curious old form of shingling a foot or two thick made from the bark of the same tree. The sliding screens between the rooms made of wood or opaque paper (*fusuma*) are decorated by various artists, and the wild geese in the *Gan-no-ma* are particularly good. There is more to be seen at the Nijō in the way of works of art and decorations; and the massive walls of this, the older, castle with its handsome carved gates are more impressive. Here are carvings by Hidari Jingorō, paintings by artists of the Kano school, and metal-work of rare skill and workmanship. The paintings of willow-trees, pine-trees, and double cherry-trees in blossom, are particularly fine, and the carved openwork *ramma*, which take the place of a frieze above the *fusuma*, with designs on both sides which are quite different from each other, are ingenious and well-executed. Naonobu's painting of a heron standing on the side of a boat is known not only for its art, but from the fact that it served as a notice board during the time the Nijō was used as a prefecture. The most lavish decorations are to be found in the "Shōguns' Audience Room" and the "Ambassadors' Room"; the latter with an exceptionally fine coffered ceiling.

Near the Mikado's palace are the buildings of a Christian University, founded by the American Board of Missions, called the Dōshisha. The buildings are uninteresting, but the controversy that has raged around them, the quarrel between the Americans and their Japanese co-religionists over their control, and the abuse heaped upon the Japanese who won the day, are instructive object lessons in missionary work.

CHAPTER XV

RELIGION IN JAPAN

A Promising Field. No Love lost. Japanese Ingratitude. Kyōto Temples. Shintōism. Buddhism. Pilgrimages. Curious Resemblances. The Shin-shū Buddhists. Holidays. Manji and Tomoye. A Fire. Shops. Cloisonné. The Rapids of the Katsura-gawa. Tea.

HEARN says, "it is not easy to escape the conclusion that the whole work of foreign mission societies has been little more than a vast expenditure of energy, time, and money, to no real purpose." Of the Japanese he speaks of those "ready to profess conversion for the sake of obtaining pecuniary assistance or employment," of those pretending to become Christians "for the sake of obtaining instruction in some foreign language," and of those who make professions of Christianity for temporary purposes. He might have mentioned those who embrace Christianity for the purpose of studying its doctrine and dogma in order to be able to more effectually combat them at a future time. Even these nominal conversions are believed to have declined in number since the reaction of 1888 against the craze for imitating everything foreign, in spite of the wholesale conversions announced from time to time, such as those to the number of nearly nine hundred claimed to have been recently made in a few days by the Y.M.C.A. Mission.

Yet no more promising field for missionary labour can be imagined than that which Japan seems to offer. The Japanese are tolerant and curious, they love an argument, and they respect learning. Their ancient religious beliefs are not so deeply rooted as to be offended by the intolerance of the missionary, or his hostility to all religions save his own.

They are willing to honour the ability of a wise teacher who can maintain his ground in argument, or to be amused at the ineptitude of one who gets the worst of it. They are keenly alive to the material advantages conferred by the missionaries in the shape of schools and charities. Further, they see no more necessity of forsaking Buddhism when they profess Christianity than they did of forsaking Shintōism when Buddhism was adopted; rather less, in fact, as the Japanese at first mistook Christianity for a form of Buddhism, and still find great similarity between them. And the missionaries have found in Japan physical comfort and safety, while Japanese diplomacy has carefully seen that they do not become the cause of international friction or of political agitation.

The Rev. R. B. Peery, of the Lutheran Mission, in his book, "The Gist of Japan," published in 1897, gives an extended account of missionary work in Japan. He vents his indignation against the foreign communities, and, curiously enough, against those members of it who are the most severe critics of the missions. "These communities," he says, "are largely composed of merchants and of those connected with the various consulates, most of whom have come here for purposes of gain, and are interested in nothing besides money-getting. A large per cent of this population is very undesirable." He naturally finds his critics "are a hindrance to the work of evangelisation"; and he adds, "To say nothing whatever of the charges of immorality and dissoluteness preferred against the men, they are certainly not Christians." The merchant does not criticise the morals of the missionary, his religion, or his sincerity, and seldom calls in question his ability; but judges the missionary's work by results, declares it a failure, and contends that the vast sums annually spent on the missions could be more usefully spent in the countries where they are subscribed. And the merchant finds that the missions tend to become little beyond mutual benefit and admiration societies. Dr. Peery urges that the missionary should have the best of everything, and be paid a liberal salary, and he gives many interesting

details of missionary work and results: "Higher criticism and speculative philosophy," he says, "have largely supplanted Christian teaching." "The most common attitude of the Japanese public toward Christianity," he declares, "is one of absolute indifference." He states that "in nearly every mission field, as soon as a strong native church is developed, misunderstanding and friction between the native and foreign workers have arisen." And he asserts that most of the valuable property of the American Board of Missions "has passed into native hands, and in some instances has been perverted from its original purpose." Dr. Peery finds that "educational work is welcomed by the natives, while evangelical work is unwelcome." The mission schools cost the various boards "more money than all the evangelistic work that is done in Japan. More missionaries are engaged in educational than in evangelistic work." "More than half the mission schools in Japan are boarding-schools for girls." "In many of these schools the girls are kept for twelve to fourteen years. During all this time they are more or less supported by mission funds, even down to pin-money." Since the government has established better schools, particularly for boys, it is found that the "students who formerly flocked to the mission schools now flock to those of the government, and the former have but few pupils."

Dr. Peery complains of the ingratitude of students and converts, and says the life of the missionary is full of disappointments. "Boys who have been educated on his charity, who are what they are solely by his help, will frequently be guilty of base ingratitude, and, worse yet, will repudiate his teachings." Dr. Peery admits that in recent years losses of converts have almost equalled the gains; but in spite of all these admissions he reaches the conclusion, which the Japanese who have enjoyed their educational advantages will no doubt support, that "Japanese missions have been a brilliant success."

There are a number of interesting temples in Kyōto to be visited; and many days may be spent in and about them. Most of them contain artistic treasures which may be seen

by making judicious offerings at the shrines. The Buddhists of various sects boast the greater number of large temples and monasteries. The nine principal sects of Buddhists in Japan are divided into thirty-six sub-sects, which compares favourably with the "seventy-two sects of Islam" and the hundred sub-sects of Christians known in the United States. The quaintest of all the temples is perhaps the dingy old Kiyomizu-dera, on the hills overlooking the city, with its bare floors of earth. The platform of the main temple (*hondō*) is supported, overhanging a ravine, on a permanent scaffolding, while on the opposite hill the main shrine (*oku-no-in*) is similarly supported on piles. There is a collection of small stone images of Jizō, the patron saint of children and pregnant women, arranged on shelves; and when the good Kyōto wife desires to become a mother, she selects one of these images to address her prayers to, and when she is safely delivered, shows her gratitude by tying a bib around the neck of her particular Jizō. The large number of bibs with which all the images are decorated fill one with respect and admiration for the men of Kyōto.

In marked contrast to this popular and rough-looking temple is the Higashi Ōtani, prettily situated on the hills and approached by an avenue of pines. The rich, but simple, gold altar in the *hondō*, the carved gate to the tomb, and the bronze fountain in the courtyard are works of art entirely out of the common.

Then there is Ginkakuji ("Silver pavilion") which was never of silver, but which has *fusuma* painted by well-known artists, and boasts the original square tea-ceremony room of four and one-half mats. Rooms in Japan are measured by the number of mats with which the floor is covered, and as all mats are made of the same size, as near as possible three by six feet, it will be seen that a room of four and one-half mats contains eighty-one square feet, and is therefore nine feet square. Here, with the proper surroundings, we saw the ancient forms and ceremonies gone through by the priest who officiated.

Kinkakuji, as its name implies, once had a pavilion covered



AN OLD KYŌTO PINE-TREE, "THE JUNK."
Photographed by Farsari, Yokohama.

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with gold, of which to-day only a few squares of leaf under the eaves bear a faint witness to its former glory. But there is a miniature lake filled with carp, and a garden that rivals the sand-heaps of Ginkakuji. The art treasures here are varied, and so numerous that examples shown to the public are changed every ten days during the year.

The temple called San-jū-san-gen-dō, with its thousand life-sized gilt images of Kwannon, is indeed "a wholesale warehouse of sacred images." It is said that no two of the images are alike, but the differences are small. In the temple enclosure is the Daibutsu, or great Buddha, built up of wood, and showing the head and shoulders, which rise fifty-eight feet from the floor. Except for its size and ugliness, it is not noteworthy. But there is a great bell hanging close by which we had rung for us. It is about fourteen feet high, and is said to weigh sixty-three tons; while the other big bell in Kyōto, in the Chion-in monastery, is said to weigh seventy-four tons. The latter is thicker, and contracted at the lips, so that its greatest diameter is not at the lowest part, and both bells are rung by being struck outside near their centre with a swinging beam of wood suspended horizontally. The view from Chion-in is very pretty, and the temple buildings are on a large scale.

To the monastery of Kurodani we went to admire the pine-trees trained in front of the temple, to see the wonderful gold-embroidered altar-cloth, and to be shown numbers of paintings and *kakemono* by the intelligent old monk who acted as our guide. More *kakemono* and some *fusuma* painted by Kano Tan-yū rewarded our visit to Daitokuji; carved wooden statues drew us to Kōryūji; cherry-blossoms were the attraction at Ninnaji; some carvings of Kōbō Daishi and some old lacquer caused us to visit the dilapidated Tōji, and we went to Seiryūji to see the ancient Indian image of Shaka, reputed to be nearly one thousand years old. Here we saw an ancient religious dance executed. At the large and well-kept temple of Myōshinji, where we had small expectations of seeing anything of interest, we found some artistic *kakemono* and *fusuma*, a pine-tree planted thirty

years before America was discovered, and a curious well, guarded by a dragon.

The two great temples of the Monto-shū Buddhists, the Higashi (Eastern) Hongwanji and the Nishi (Western) Hongwanji, lie close together. They are among the largest temples in Japan, and are kept in a state of repair and cleanliness unusual in Japanese temples. The Higashi, which is the larger and newer of the two, has a main building (*daishi-dō*) which covers an area of over thirty-five thousand square feet and rises 120 feet above the ground, magnificent proportions for a wooden building of a single storey. It contains, among other decorations, twelve *ramma* splendidly carved in full relief, and there are nine similar *ramma* in the subsidiary *kōdō*. Suspended under the temple eaves there is a great cable, over two hundred feet long and four or five inches in diameter, composed entirely of the hair of women too poor to make any other offering to the temple, and too devout not to make some sacrifice. Most of the hair is jet black, but here and there can be seen the grey or white from the heads of the aged. There can be no doubt that although Shintōism is the "official religion," Buddhism is the most popular. But the modern Japanese of the upper class are frankly atheistic, and the lower classes are, if not irreligious, certainly intensely superstitious.

Shintōism, the ancient faith of the Japanese, is in reality a collection of precepts and maxims, apparently derived from the code of Confucius (who is known in Japan as *Kōshi*) and his predecessor and teacher, Lao-tsze, the founder of Taoism — meaning "The Way." So Shintōism is called "The Way of the Gods" (*kami-no-michi*), and, like Confucianism, and the most ancient religion of Rome, inculcates the reverence of ancestors. Shintōism has no dogma, and no code of morals; but its philosophy teaches that each man's conscience is his best guide, and it enforces obedience and submission to parents and superiors as the highest and most essential virtues. Obedience to the Emperor comes first; in former times loyalty to the *daimyō*, or feudal chief, came second; and submission to parents and teachers followed.

Confucianism further teaches the reciprocal duties of superiors to inferiors. Mr. Gubbins quotes Professor N. Hōzumi as holding "that ancestor worship was the foundation of the Japanese family system, and that Chinese civilisation and feudalism are to be regarded simply as factors in its development," and adds that "his view is shared by other scholars." Shintōism has innumerable deities (*kami*), but no idols; and its three emblems, the mirror, the sword, and the precious stone, may be taken to represent truth, courage, and wisdom.

The myths connected with Shintō deities have little hold upon the Japanese people of to-day, and are looked upon by the educated Japanese as fairy-tales for children; but as Grote says of the Grecian myths of twenty-six hundred years ago, "they constituted at the same time the entire intellectual stock of the age to which they belonged. They furnished aliment to the curiosity and solution to the vague doubts and aspirations of the age; they explained the origin of those customs and standing peculiarities with which men were familiar; they impressed moral lessons, awakened patriotic sympathies, and exhibited in detail the shadowy but anxious presentiments of the vulgar as to the agency of the gods; moreover, they satisfied that craving for adventure and appetite for the marvellous which has in modern times become the province of fiction proper."

Buddhism, travelling from India through China and Korea, reached Japan in the sixth century of our era, and rapidly became the popular religion. While the Emperor himself, as descendant of the Sun Goddess, is head of the Shintō hierarchy, and while Shintōism is the recognised State religion, a prince attached to the court occupies a similar Buddhist function; and, in spite of the greater number of Shintō temples (*miya*, *jinja* or *yashiro*) and the State support enjoyed by some of them, the Buddhist temples (*tera* or *ji*) have the greatest number of worshippers; the blue- or black-robed Buddhist priests (*bonze*) outnumber the white-robed Shintō priests (*kannushi*); and in 1898 the Buddhist seminaries had 13,922 pupils, as compared with only 614 pupils being educated by the Shintō priests. The great mass of the

lower classes profess Buddhism, which appeals to the emotional side of their character, while they also cling to the precepts of Shintōism as a guide for the more prosaic details of life. Nearly all classes are buried according to Buddhist rites; and cremation is almost universal among the lower classes. Judging from the enormous number of pilgrims continually visiting both Shintō and Buddhist temples, the Japanese should be considered a deeply religious people; but, as a matter of fact, the people do not take their religion very seriously, and the majority would probably be prepared to change it at any time in obedience to an Imperial edict.

The temple pilgrimages are merest pretexts for a day's outing. After the customary four hand-claps before a Shintō shrine with an offering of the smallest coin, a rin (worth about the tenth of a farthing), and a similar offering and act of devotion before the Buddhist altar, the rest of the day will be devoted to pleasure, or perhaps to dissipation. To facilitate the latter, inns of a questionable character are established at the temple gates, and in some cases within the temple grounds. As a Japanese acquaintance said, "my country-people go to the temples half to pray and half to play; and because they never spend to-day what they gained yesterday." Which meant that they cannot wait a day if they have money to spend. But a great deal more than half the time is devoted to amusements which may, however, include the leaving of visiting cards upon the tombs of departed heroes, an offering for the privilege of ringing the great bell by swinging the horizontal beam suspended close to it, or the paying for the services of a professional fortune-teller. The time spent in prayers to the gods (*inori*) is small indeed.

From the time of the first missionaries to the East the resemblance has been noted between the Buddhist and Roman Catholic liturgy, symbols, and ceremonies. The resemblance of outward forms is strikingly curious and complete; and there are also among the Buddhist gods (*hotoke*) two who have some of the attributes of the Saviour and the Virgin Mary. Jizō, the lover and protector of children, occu-

pies but a minor position in the Buddhist pantheon, although his images are more numerous and popular than any deity in Japan. Kwannon, the Goddess of Mercy, the Saviour of mankind, who intercedes for the penitent, succours the afflicted, protects the weak, and entertains the supplications of the distressed and erring, is worshipped not only at the thirty-three temples in the provinces surrounding Kyōto, but at many other shrines throughout the empire. At the principal gate to the temples sacred to Kwannon stand ferocious stautes (*nió*) of King Indra and King Brahma, generally covered with small wads of paper chewed into balls by those who wish for good luck, and blown from the mouth in the hope of their sticking to the statue and so insuring a favourable response. In China Kwannon is known as Kwanjin or Kwang-yin, and is represented carrying a babe.

In Japan Buddhism is divided into nine principal sects (*shū*), split up into four times as many sub-sects. The most powerful sect, which owns twenty-seven per cent of the Buddhist temples as well as the largest and finest of them in the country, is that of the Shin-shū or Monto-shū Buddhists. The great Hongwanji temples of Kyōto, Tōkyō, Ōsaka, and Nagoya belong to this sect, and many ladies of the higher classes, as well as a proportion of both sexes of the mercantile class, adhere to its tenets. On questions of dogma or doctrine the lower classes are, as a rule, profoundly ignorant; but they know that the priests of other sects violate their professed precepts, which enjoin chastity, the abstaining from animal food, the preservation of animal life (which prevents even the wearing of silk), fasting, penance, and pilgrimages. The Shin-shū priests are relieved from these observances, and are free to marry; and they gain converts from other sects whose priests do not always practise what they preach. The Buddhists' canon used by the Japanese priests is a Chinese version, and at one of the temples dedicated to Kwannon we listened in one of the temple rooms to an old *bonze* expounding the articles of belief to a mixed audience of men, women, and children. To the right of him sat the

women, to the left the men, and in the surrounding passages the children.

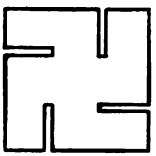
There is no weekly day set apart in Japan for religious observances; in fact, the week was unknown in ancient times; but the government offices are closed on Sundays, and not only is this day set apart for rest and recreation, but the Saturday half-holiday is also being introduced. The 1st, 15th, and 28th of the month are usually observed at the temples as religious festivals. On these days rice and *sake* are placed on the family altar, which is before the ancestral cenotaphs in Shintō households, and there also are placed sprigs of the sacred *sakaki*. The Buddhists place the cenotaphs *on* the altar, and daily offerings are made of rice, tea, and flowers, while incense sticks are lighted every morning; and they annually place flowers and twigs of anise (*shikimi*) on the ancestral tombs. The *toko-no-ma*, where the altar, or "God-shelf," is placed, is regarded with reverence, and one must not sleep with one's feet toward it; while in accordance with other superstitions, you must not sleep with your body pointing north or north-east, so that my "boy" always consulted his compass when spreading out my bedding, in order that I might sleep in a lucky position.

There are two symbols frequently used in the decorations of Japanese temples which have been widely employed in other countries. One is the *manji* used as a personal ornament by the Romans and frequently dug up in the Roman ruins scattered over Europe. It is the *haken-kreuz* of the Germans, and the Anglo-Saxon *fylfot* (*feower fot* or four feet). Webster defines it as "a rebated cross, formerly used as a secret emblem. It symbolised, by the junction of four Greek capital *gammas*, Trinity in unity, and by its rectagonal form the chief corner stone of the Church." It is also regarded as a sign of submission from its resemblance to bended knees. It may be seen sculptured on the stole of Bishop Edyndon's effigy of the fourteenth century in his chantry in Winchester Cathedral; and it is known in India as the *svastika*, and has been found in Egyptian, Etruscan, and Greek remains. The other symbol, said to be of Chi-

nese origin, and according to Freeman-Mitford "the Symbol of Yang and Yin, the universal male and female principle of creation," is the *tomoye*, a comma whose tail forms a circle, which has a double and also a triple form. The latter, the *mitsu tomoye*, is the most common form, and consists of three commas whose tails form arcs or segments of a perfect circle. I have a photograph of a wooden chest of the fifteenth century carved with this emblem, and it may be seen upon the lintel stones of houses in the Basque Provinces.



FUTATSU TOMOYE.



MANJI.

The chief attractions of the Shintō temples in Kyōto, as throughout Japan generally, are the natural advantages of the sites upon which they are built, and the splendid groves of trees with which they are surrounded. This is particularly the case with Shimo-gamo, although the two *sakaki*, outside the main gate, which are said to be joined by a branch growing from one trunk to another, are certainly not so joined, if we can trust our eyes. The view from Ota Nobunaga and the *ex-voto* sheds at Tenjin Sama were worthy of a passing glance. The peculiar gateways (*torii*) of two uprights and two cross-pieces which guard the approach to the Shintō temples are familiar objects in pictures of Japan.

We had a fine day for our view over the city from the Yasaka Pagoda; and a similar night, without a breath of wind, to watch the efforts of the local firemen in trying to put out a fire only a short distance from the hotel. Although it was a perfectly clear night, the streets were crowded with people running to the fire, each man carrying a lantern. If each one had brought a bucket of water the whole affair would have been out in a moment. However, by dint of pulling down adjacent buildings, the fire was confined to two houses, which were burnt to the ground.

We deferred our shopping until a subsequent visit to Kyōto, when we bought cloisonné from Y. Namikawa and O. Komai; metal-work from Shōjōdō and N. Nogawa; *birōdo-yūzen*, the ribbed silk upon which a picture has been painted, the shadows of which are then cut so as to form velvet, from Daimarichi; toys from S. Misaki; embroidery from S. Nishimura, lacquer from Shimadzu and H. Nishimura; fans from Nishida; silks from Takashima-ya; and carvings from Benten. We also bought a lot of very pretty bamboo boxes from Wada; but most of them fell to pieces before we left the country, and none survived three months in England, where the bamboo splits in pieces or else the boxes fall apart.

Y. Namikawa has long held undisputed supremacy as a maker of fine cloisonné; and we saw in his workroom different vases in the various processes from the one in which the metal ribbon is cut, shaped, and cemented over the minute design traced on the vase, to the final polishing up. Namikawa's production is a small one, but he boasts that each article is turned out perfect in every detail, and without a flaw. He used to boast that his work required no trade-mark or sign to distinguish it; but other makers have run him so close in excellence of work that he has been obliged to place a mark on the output of his workrooms. Although the cloisonné enamel is on metal, it is as easily chipped as porcelain, and it also requires careful handling to avoid tarnishing the metal cloison. The cloison is made on gold, silver, or copper articles with "wire," or rather tape, of one of these metals, almost as thin as paper, and about one-sixteenth of an inch wide, cut of the required lengths, shaped with pincers, and cemented on edge to fit the tiny designs of flowers, birds, and other objects sketched on the vase or other article treated. When the interstices are filled with the various enamel pastes, and these have been burnt in the kilns and polished, the finished product turned out to-day by the best makers in Japan will compare favourably with that of any other country or time. Since 1860, when the imitation of Chinese models was abandoned, and designs from the

best Japanese artists began to be copied in cloisonné, the manufacture has steadily increased in excellence, until it is now superior to any in the world. For the Chicago Exhibition of 1893 chased silver vases decorated with cloisonné and covered with a translucent enamel in beautifully-shaded, iridescent colours were first made, and for the Paris Exhibition of 1900 wireless cloisonné was produced by withdrawing the metal tapes after the cloisons are filled in with the enamels, and allowing the latter to coalesce. The result obtained is a shaded, or blended, instead of a well-defined, outline to the designs.

A pleasant day's excursion from Kyōto was made down the Katsura-gawa rapids. A three hours' ride with two coolies to each jinrikisha, and uphill all the way except the last half-hour, brought us to Hōzu, where we, our coolies, and our three jinrikishas, as well as a number of boatmen, embarked on a flat-bottomed boat about forty feet long and thirty inches deep. The rapids are not very swift, and there is less excitement and less apparent danger than on the "water chutes" at Coney Island or Earl's Court. But the wooded banks of the river are very pretty, reminding one of Cliveden or Quarry Woods, on the Thames, and of some parts of the Moselle. It is to be regretted that this natural beauty is fast being destroyed by a railway which is being built on high embankments on one side of the narrow valley. It took us just two hours to float down the thirteen miles to Arashiyama, which was for all the world like the Thames at Hampden Court on a Bank Holiday.

From Kyōto we went by train to Nara, passing through Uji, before which there is a fine view to the left from the train as it crosses the Uji-gawa. This is the district which grows the best Japanese teas, and here may be seen tea plantations under matting supported on light frames. This protection of the leaf from the direct action of the sun is said by the Japanese to render the leaf much more delicate in flavour; and recent experiments made by the United States Department of Agriculture have established even more than was claimed. It was found that "the shaded plants give

nearly double the yield of the unshaded, and a much finer leaf," and that "the leaf thus produced was tender, very lustrous, and made a very delicate tea."

The States are particularly interested in Japanese tea, as it takes practically the whole of the tea exported. This is entirely green tea, which is the only kind consumed in the States, made by roasting the leaf over charcoal fires, after a few hours' drying in the sun. About one-third is "basket-fired" and two-thirds "pan-fired." The plucking begins in May, and goes on until the end of August. There are usually three pluckings, with a fortnight's interval between each. Between Nagoya and Shizuoka, where the tea is grown under pear-tree arbours, the first plucking was finished, in 1899, on May 26th. The green tea grown in South Carolina, on the Japanese system, is said to be "as good as any in the world." China is the only country which competes with Japan in the American tea trade.

We also passed many thick bamboo plantations, and near Nagaike saw acres of pear-trees in full blossom trained on arbours. On our arrival at Nara we went to the Musashino Inn, where I began to use my sheets, which are a luxury unknown to the Japanese, and pillow; and to seek the limited protection afforded by a prodigal use of flea-powder.

CHAPTER XVI

WESTERN JAPAN

Nara. Hōryūji. The Oldest Temple in Japan. The Tomb of the First Mikado. Hasedera. Tōnomine. Rats and Cats. Famous Cherry-trees. Kōya-san, the Japanese Grande Chartreuse. Sake. A Temple Dinner. A Crowded Inn. Wakayama. The Noises of the Night. Sakai. Ōsaka. A Funeral. Ōsaka Castle. Kōbe and Hyōgo.

NARA is the exclamation point of visitors to Japan. It is here that they most frequently get their impression of "the interior"; it is here their travels take the form of a picnic with lunch-basket accompaniment. Here many of them see tame deer for the first time in their lives, and fail to realise what an awkward, ungraceful animal a tame deer is unless the hounds are after it and it is bounding across country. We had bought a lunch-basket at Yokohama, and there laid in a stock of tinned provisions, including tinned butter and milk as well as biscuits, and we were quite prepared to be independent of the country as far as food was concerned.

But Nara has interesting sights other than its deer and trees, and has a notable history as well. In the eighth century Nara was the capital, and claimed a population of a quarter of a million. To-day it contains about thirty thousand people and the great thoroughfares, after which the main streets of Kyōto were named, are lanes in the woods or paths between rice-fields.

From the Musashino Inn the road through the wood to the Kasuga no Miya is very pretty, and the surroundings are undoubtedly romantic. This temple, famous for the great number of brass lanterns it possesses, is said to have been rebuilt fifty-five times since it was founded. Here at the

Wakamiya we saw á couple of girls perform the *kagura*, an ancient religious dance. We afterward saw the dance done with more ceremonious details at Ise. After leaving the young ladies we proceeded to Todaiji, to see the great copper bell cast during the time when Nara was the capital.

Thence a short stroll through the wood brings you to the bronze *Daibutsu*, also cast in the eighth century. Except for its age and size, this gigantic seated figure of Buddha is uninteresting, and the more modern head, replacing one destroyed by fire, is extremely ugly. The building containing the *Daibutsu* is supported by made-up timber pillars 4–5½ feet thick, and our guide managed to crawl through a tube-like opening carved out of one of them. In the same building is a collection of antiques, including eighth-century masks, a sixteenth-century coloured statuette, and some high-relief carvings. The courtyard contains a Chinese carved-bronze lantern, said to be the finest existing specimen of eighth-century metal-work, and the niches of the gateways hold magificent *niō* dating from the eleventh century, and reputed to be not only the largest but the finest examples of ancient wood-carving in Japan. There are also two dogs or lions carved in stone, specimens of Chinese art of the twelfth century.

Kobukuji is next visited to see the pine-tree planted by Kōbō Daishi. Its branches are propped up with poles and timbers, as is the case with most of the famous old trees in Japan. There is a fine collection of ancient wood-carvings exhibited, including splendidly executed seventh-century *niō* which show extraordinary fidelity to nature.

We went from Nara by jinrikisha to Yakushiji, passing through Kōriyama. The temple contains splendid antique bronzes, heroic in size and black with age. Many date from the seventh century, the golden age of Korean art in Japan. Another forty minutes' ride brought us to Hōryūji, the oldest Buddhist temple buildings in Japan. They were completed in the year 607 A.D., fifty-five years after Buddhism was introduced into Japan from Korea. The pillars of the "Kondō," to the left of the temple entrance, are supported

on concrete blocks made with cement, having all the appearance of Portland cement, twelve hundred years before the latter first began to be made in England. This building and the pagoda are the oldest wooden buildings in Japan, and the only ones remaining of the original structures.

Hōryūji possesses several paintings coeval with its foundation; and bronze, wooden, and terra-cotta images of the seventh and succeeding centuries up to the fourteenth century; and Korean, Chinese, and Indian influences may be noted and admired. The paintings are the most ancient in Japan; and are remarkable as works of a period of high artistic excellence, as well as for their good state of preservation. In the treasury we were shewn a finely painted screen, with beautifully drawn flowers, which is believed to be over one thousand years old. There is an Indian bronze figure of the Healing Buddha, a Korean Jizō of the sixth century, and some seventh-century terra-cotta groups cleverly modelled with faces full of lifelike expressions.

One building dedicated to the Healing Buddha, and containing thirteen figures by a Korean artist of the eighth century, has its interior covered with offerings made by grateful convalescents. Hundreds of swords presented by male invalids, bronze mirrors from women, iron drills (*kiri*) with wooden handles from those cured of deafness, and hair from the heads of women too poor to offer anything else, decorate the walls from floor to rafters, and a great bronze bell, a fountain, and other ornaments have been made by melting down countless other mirrors.

A whole day can be very profitably spent at Hōryūji by any one interested in ancient Japanese art, but we left there early enough to go by train to Sakurai, stopping at Unebi to visit the tumulus of Jimmu Tennō, the first Mikado of Japan, the date of whose accession is fixed by Japanese historians on the 11th February in the year 660 B.C. The tumulus is surrounded with trees, a moat, and a massive granite fence, so that only occasional peeps can be had of the actual tumulus, for an iron gate closes the way, and from it can be seen little more than a stone screen and a

wooden torii of unusual design. But the monument as a whole is very impressive; everything about it is solid, scrupulously kept up, and secluded to a degree. Close by is the tumulus of Jimmu Tennō's successor, and a mile or so away is the Kashiwabara Jinja, the newly erected mausoleum, taking the form of a restoration of Jimmu Tennō's ancient palace. Here are also some buildings brought from the palace at Kyōto, in one of which the Emperor celebrates the Harvest Festival.

At Sakurai we were put up in an annex of the Kaikaro Inn, from where we made an excursion to Hasedera, one of the Thirty-three Holy Places dedicated to Kwannon, the Goddess of Mercy. From Sakurai the road runs up through a very pretty valley dotted with tiny fields of yellow rape, alternating with blue patches of tragacanth (*rengesō*) and clover, in vivid contrast with the surrounding green hills.

Hasedera is built on a rock on the hillside, and the part which projects from the rock is supported by a kind of permanent scaffolding, or on piles. The zigzag steps to the temple from the end of the village street were flanked by beds of peonies in full bloom, and from the platform at the top we had a fine view of the Hase-gawa valley. The great gilt image of Kwannon can only be dimly seen by the light of a candle drawn up by a piece of cord; but there is more light on the two pictures of Buddhist deities, each covering 540 square feet, and on the big *kakemono*, all three supposed to be by Kōbō Daishi, in the early years of the ninth century. The monastery connected with Hasedera has spacious rooms, one of them with a floor surface of 2700 square feet (150 mats); and there are painted screens (*shoji*, *fusumas*, and *byōbu*), in addition to nine good figures of priests carved in wood, to be seen, and a well-kept-up "Mikado's Room."

We took jinrikishas to the school near Tōnomine, and walked up through the splendid avenue of *cryptomeria* and the maples to the famous Shintō temple. A pair of fine bronze lanterns and a small thirteen-storeyed pagoda are in the grounds, and a drum the size and shape of a flour-barrel is one of the "exhibits" in the oratory; but the real

attractions are the beautiful grounds, the splendid situation of the temple, and the views on either side of the mountain to be seen from the second gate (*Ni-no-mon*).

From Tōnomine, where we lunched on raw fish and other luxuries at the Hananaka Inn, to Kami-ichi, on the Yoshino-gawa, is about eight miles; and we found it a delightful walk on a fine spring afternoon, in spite of several wash-outs and occasional harmless snakes, most of them about three feet in length, and not particularly quick in getting out of the way.

The road winds about among the hills, disclosing from time to time views over the Yamato mountains, through woods and terraced valleys, and past villages to the ferry between Kami-ichi and Iigai. There is a waterfall about thirty feet high on the way. It was a tiresome grind, at the end of a long day, to walk up the slippery, narrow road from the ferry to Yoshino, and we only arrived at 7.30 at the crowded Tatsumi Inn, where a much needed night's rest was sadly disturbed by swarms of rats playing about the buildings.

The rats in Japan thrive under the combined protection of Buddhism, which forbids the taking of animal life, and of superstition, which regards them with affection as a sign of good luck; and no sailor would be more distressed over the departure of the rats from his ship than would some of the more superstitious Japanese over their absence from his house. Cats are not numerous in Japan, and many of those we saw were tailless. It is asserted that most of these are born without this appendage, but it is no doubt true that kittens have their tails "cut off to prevent them from becoming goblins."

In the early morning we visited the famous cherry-trees, the first grove of which, said to number exactly a thousand trees and to be thirteen hundred years old, we had seen the previous evening. But they had reached the zenith of their beauty earlier in the week, and the ground, covered with the fallen blossoms, looked the same colour as the ravines on the flanks of far-away Omine, where last winter's snow was still lying.

We left Yoshino at 9 A.M. and crossed the Yoshino-gawa at Saso an hour later. From Muda the road had been newly repaired with a heavy layer of gravel and round stones from the river, and our progress was rather slow; but a promise of extra pay if we caught the 11.15 train at Kudzu resulted in a breakneck pace down Ono-tōge, and our arrival just in the nick of time. The railway had only been open a few weeks, and runs through Kitanchi, Gojō, Futami, and Suda to Hashimoto, where we arrived at one o'clock.

Crossing the river to Kamura, we halted for lunch, and afterward joined the procession of pilgrims for Kōya-san. A very hot walk of an hour and forty minutes brought us to the tea-house on the summit of the first range of hills, from which place it is easy going to the "Bridge of Paradise," where we arrived about six o'clock. Then comes a stiff, zigzag climb for half an hour to a detached temple, and easy walking again for another half-hour to the bronze Jizō at the back entrance to Kongō-buji, which occupies a magnificent situation on the heavily wooded summit of Kōya-san. There is not much shade up to the bridge, but the occasional pear, cherry, and palmetto trees were in blossom, and we saw peonies and rhododendrons. Higher up, where the forest covers the hillside, we distinguished varieties of oak, fir, and cedars (*kashi*, *maki*, and *cryptomeria*), as well as the *keyaki*, *kiri*, and *biwa*, the latter bearing the loquat fruit. A solitary cherry-tree among the cedars on the mountain-side was still in full bloom, and gave one the impression of a bride surrounded by frock-coated men. After some delay at the Examination Office, where we were informed that no other Europeans had been at Kōya-san that year, and that only about ten made the pilgrimage the year before, we were directed at our request to the Shojo-Shin-in Temple, where we arrived, in charge of a priest, tired and hungry, about half-past seven o'clock. Owing perhaps to the lateness of the hour, we seemed by no means to be welcome guests; and the *bonze* who opened the outer gate and admitted us to the basement raised many objections before letting us pass through; but as there are no inns, and most of the other temples were full to overflow-

ing, we were determined not to be denied. The head-priest was summoned, and he questioned us as to why we came to Kōya-san, and who sent us to his temple. We told him that the fame of the monastery of Kongōbuji and its founder Kōbō Daishi had reached us in England, and led us to undertake the pilgrimage, and that we had read in a learned book that the Shojo-Shin-in Temple was celebrated for its hospitality. But our stolid *bonze* knew not Murray, and said at this late hour it would be impossible to prepare fresh hot-water for a bath, and further, that no animal food and no strong foreign drink could be consumed in the temple. We answered that we had heard that a bath in dirty water was considered to be healthy, and strengthening, and that we were accustomed to *shōjin-ryōri* or Buddhist diet containing no animal matter. The *bonze* still hesitated, so Nagura informed him that I had visited the Mikado and shaken his hand, that I was a great personage in my own country, and a traveller who had seen many lands and had many curious stories to tell, so finally we were admitted. But I was obliged to live up to my reputation, and while I was having my bath (in fairly clean water), and making my toilet, the priests gathered around to listen to my account of a visit to the famous monastery of the Grande Chartreuse founded by St. Bruno at the end of the eleventh century, about 270 years after Kongōbuji, and like it situated in the mountains and approached by a long road through old forests and beautiful scenery. I told them how both monasteries had suffered by fire, how both possessed famous libraries, how the Carthusians, like the strict Buddhists, eat no meat, and how women are to this day excluded from the Grande Chartreuse, as they were, until the present reign, from Kōya-san. France they had never heard of; but they had a dim idea of England. Nagura explained that the former was a distant province of the latter, so with foreheads touching the floor and many polite siffling inhalations our worthy hosts withdrew.

We were placed in charge of a couple of boys who showed us to a fine twelve-mat room, and then retired to bring us,

first, tea, and then biscuits made of rice (*sembei*), and afterward our dinner. And this turned out to be a most elaborate meal, if not a very satisfying one. We were served on the little ceremonial lacquer tables (*zen*) about ten inches high, one small boy keeping our bowls filled with boiled rice (*meshi*) from the rice-tub (*ohachi*), another brought in the various courses in covered lacquer bowls, while a third replenished our cups with warm *sake* (*kanzake*).

Sake, the national drink, is brewed from rice with scarcely any other ingredient but water. The malt (*kōji*) is made from husked but uncleaned rice; the yeast (*moto*) is formed from *kōji* and mixed with steamed rice-and-water, and heated to induce alcoholic fermentation. More steamed rice-and-water mixed with proper proportions of *kōji* and *moto* are fermented and then filtered. The *sake* is thus obtained, and has an alcoholic strength of about eleven per cent. It is difficult to preserve in warm weather, and is therefore mostly brewed in winter, and the whole brew disposed of within a twelve-month. It has a flavour of light sherry or marsala, and is sipped warm or cold.

Each table held four bowls (*hira*), one for the rice and the other three containing soups (*shiru*) or stewed vegetables of sorts. Three times the tables were changed, and fresh dishes presented, until we had had a full dozen different messes placed before us, all of which we tasted, even to the evil-smelling *diakon* and *kōnomono* (radishes pickled or preserved in salt and bran). There was soup (*misoshiru*) seasoned with *miso* (a sauce made of beans, wheat, and salt); there was "the honourable soup" (*o shiru*), and still another soup of bean-curds (*suimono*); there was a dish of vegetables called *choku*, and a mysterious mixture known as *howait;* there was buckwheat (*soba*) flavoured with soy (*shōyū*, a sauce made of fermented beans and wheat); there was pickled seaweed (*sushi*), and a red bean sauce with sugar (*shiruko*), both eaten with rice cakes; and there was, at the finish, dessert (*kuchitori*), consisting of sponge cake (*kasutera*) and a sweet paste made of beans (*yōkan*), which were the only things we tasted twice.

The window of our room was barred; and below it was a handsome bronze lantern, close by a stream of running water whose gentle ripple lulled us into a sound sleep, disturbed hourly by the sound of two sticks struck together by the watchmen on their rounds to safeguard the building from fire. We learned from the priest who guided us to the temple that during the previous month about two thousand pilgrims arrived daily, and about half this number slept every night in the various temples. While women are now admitted as pilgrims, none are permitted to reside at Kōya-san.

We were up and out at 6.30, and devoted the morning to seeing the sights. We were not shewn the "celebrated portrait of Kōbō Daishi" nor the "eight thousand scrolls of the Buddhist scriptures written in letters of gold and elaborately ornamented with silver designs." But we visited the cemetery; and saw the Hall of Bones, the great monument to the Daimyōs of Suruga, the *sotoba* over the graves of noblemen, the shrine of the thousand gilt images, Kōbō Daishi's *mandara* and his tomb. We bought samples of the rosaries (*iuzu*) sold to pilgrims. Some are made of glass beads, some of carved peach-stones, and some of polished seeds of the *bodaiju*, the sacred tree of the Buddhists, the bo-tree of India. We sprinkled water over the bronze statues of Jisō, Fudō, and Dainichi for the repose of our ancestors' souls, and then went to see the artistic screens in the abbot's residence.

The priest who shewed us the massive *keyaki* beams and slabs of the *hondō* and the golden glories of its *naijin* caused continual tittering, in the party of about forty faithful pilgrims, by his sing-song descriptions, and a final burst of laughter when he said that Heaven was just like the *naijin* (chancel). Then there were the great gilt images of the Gods of Wisdom, the Western Pagoda, the revolving library, and the two ancient Shintō shrines, to be seen before we concluded our visit and took our departure, shortly after eleven o'clock, by the front gate down the rather pretty road by which Kōbō Daishi first ascended Kōya-san.

It was raining when we started. However, the road was

good to the first tea-house, where we halted for lunch; but our coolies were far in the rear, and we could only get a few oranges to eat while we admired the little clump of trees near by containing specimens of palmetto, cherry, pine, cedar, maple, and red camellias, growing side by side. From the tea-house the road winds through a succession of narrow valleys bottomed with paddy-fields, and there is a gradual descent with occasional hills to climb. The rain had increased in violence, and the roads were ankle-deep in mud. Trees were few and far between, and taking the new road from Kudoyama there was nothing to see until within a mile or so of Myojimura, where the stream is pretty, and forms several cascades, while trees are more plentiful. We crossed two channels of the Kinokawa by ferry to Giso, and continued our walk in the pelting rain to the Kanaya at Kokawa, where we arrived at 6.15, seven hours (about twenty-two miles) from Kōya-san, tired and wet to the skin. Our fellow-pilgrims, who were provided with loose rain-coats (*kappa*), peasants' straw rain-coats (*mino*), or with sheets of water-proof paper, fared better. Their bodies were well protected, and they tucked the ends of their kimono in their girdles and trudged on bare-legged.

We found the inn crowded with three hundred pilgrims, about two-thirds men, and it looked at first as if we should have to be content to sit up all night in a space of three feet square, which was the room allotted to the other pilgrims (two to a mat). But Nagura told them we had been the honoured guests of the abbot at Kōya-san, and represented to the innkeeper that I was a great nabob, so the end of a room was screened off for me, and a small tub of clean hot water placed in the bathroom. This room contained a big oval tub, as big as half a tun, full of water at a temperature of over 110° F., and fed by a hot-water pipe sufficiently large to replace the loss caused by the splashings of the bathers. These came in, naked, and bathed together in batches of five, each bather remaining about five or six minutes. On coming out of the bath they went naked into the rooms, among the women and children, and moved about

until dry enough to put on their clothes. In this manner about two hundred men bathed in the same water between the hours of five and ten o'clock in the evening.

Many of the men were scarred with *fūmon*, or cicatrices, caused by the moxa treatment for rheumatism and other muscular aches. This treatment consists of cauterizing with small cones of mugwort fibre, which are placed on the affected part and lighted.

The women stripped themselves to the waist, and washed themselves in a tiny metal basin with a small towel.

Our coolies did not turn up until nine o'clock; but Nagura found me a couple of clean kimono, and got me some very good fish soup (*sowari-no-suimono*, a sort of bouillabaisse), and some baked fish (*yakimono*), which I washed down with *sake*. The pilgrims were a very noisy lot, and sleep was difficult. Three times during the night we were awakened by drunken brawls, but quiet reigned at last, and we managed to sleep until seven o'clock. After a good breakfast from our lunch-baskets we visited the celebrated Buddhist temple (Kokawa-dera), and the giant camphor-trees in its grounds. There we saw curious openwork wood-carvings, the impression of Buddha's feet in a stone, and the finely executed images of the Twenty-eight Followers of Kwannon in the *hondō*. We covered the eight miles between Kokawa and Funato in jinrikishas in an hour and twenty minutes, or at the rate of six miles an hour. The road was good, except for a few yards, where it was under water from yesterday's rain, and we rattled over the bridge into Funato in time to catch the train to Wakayama, and have tiffin there at the Fuji-gen, an inn with a newly-built modern wing fitted with electric lights and bells.

The castle of Wakayama is most excellently preserved. Its timbers are covered with a network of ropes, over which there is heavy plastering painted white. The interior is exceptionally complete, and there are extensive views from its top. The principal inhabitants of the castle are land-crabs, about two inches in diameter, five-inch centipedes, and harmless snakes about two feet six inches in length. From the

castle we went to Kimii-dera to enjoy the view, so famous in Japanese literature, over the salt-flats and water to Waka-no-ura, whither we went by boat. This narrow peninsula, about a mile long, is covered with pine trees, which, with the rocky little hills, form the Japanese ideal landscape. A bright and warm day, and a good lunch, combined to influence us in favour of Waka-no-ura; but while the view is certainly characteristically Japanese, it is far from being "absolutely lovely."

We returned to Wakayama in time to see a religious procession headed by a leader, a cymbal-player, two performers on small drums and one on a base-drum, all of them in sacerdotal garments, and wearing the curious hats, of Korean origin, made of horsehair, or finely split bamboo, lacquered in violet or blue. Five banners were borne along with becoming gravity, but nobody seemed greatly interested, as it was the regular monthly festival of the temple. We walked over the bridge to the railway station, and took the 5.24 train for Sakai, but, owing to an accident on the road, our start was delayed for an hour and a half. There was a bright moon, which gave light enough to enable us to enjoy the views of sea and valley during the ride of something under fifty miles; but it was long after 9 P.M. when we turned up the electric light in our room at the Bōkai-rō Inn and prepared for dinner.

We found the inn clean and comfortable, but it was by no means easy to become accustomed to the nightly noises of a Japanese town. In the big cities, the most annoying sound is the clatter of the wooden clogs on the pavement outside. Each passer-by strikes a different note with his clogs, and he can be heard at a considerable distance. The shrill whistle and song of the itinerant shampooer (*amma*), who will come in and rub you down the wrong way for a fee varying from a penny to a shilling, may also awaken you. In the country, the frogs and the crickets hold continuous rival concerts. But in the small towns where houses are closer together and there are no well-constructed hotels, you get not only the clogs, the frogs, and the crickets; but the piercing cries of all the

fretful babies in the neighbourhood will penetrate through your wood-and-paper walls, and continually disturb your slumbers. You get used to all this noise in time, and sleep through the din; but it takes many weeks for some to become accustomed to it.

At Wakayama we found an excellent substitute for marmalade, called "sweet-orange," made by a local "canner" named Kinkuado. The tins are filled with seedless mandarin oranges, preserved whole, and retaining a capital flavour.

Sakai has two temples, each of which boasts of trees planted in the sixteenth century. Shonuji has a pine-tree with spines growing five in a bunch, while Myōkokuji has a number of cycas-trees (*sotetsu*), around whose roots are countless needles and other small iron objects supposed to be beneficial to these peculiar trees which resemble both palms and ferns. Here may also be seen carvings by Hidaro Jingorō, the celebrated left-handed wood-carver of the beginning of the seventeenth century. Crossing the mouth of the Yamato-gawa we went to see the Temple of Samiyoshi where the wisteria was in bloom. We saw the pond containing the tortoises upon whose backs water-weeds are said to grow; but, while we saw both weeds and tortoises, the former were in no case growing on the latter. Over the pond is a semicircular wooden bridge, supported on granite pillars, a favourite subject for coloured photographs. Many of the larger stone lanterns in the grounds are so tall as to require an addition of a stone ladder to be used in lighting them.

We took an early train to Ōsaka, the manufacturing centre of Japan, and had a view over the city from the octagonal tower at Namba. Then we visited a small industrial exhibition on the way to Tennōji where we saw the stone tortoise from whose mouth a stream of water carries to the departed Regent, Shōtoku Taishi, the written prayers of the faithful for the souls of the dead. There is a pathetic little chapel where bereaved mothers offer up the toys or articles of clothing of the little ones they have lost, and ring a bell while they pray for their souls. The *kondō* is worth seeing, and

also the extended view from the top of the pagoda. This pagoda has been built with a special idea of resisting earthquake shocks; and the centre of gravity is made exceptionally low by suspending from the top of the interior a great pendulum constructed of baulks of timber, and weighing as much as all the rest of the building. The Japanese for pagoda (which is a corruption of the Persian name) is *tō*.

On the way to the Hongwanji temples we went to see the peony show at Kichisuke's flower-garden. The Nishi (Western) Hongwanji at Ōsaka has a beautiful carved gateway; and the Higashi (Eastern) Hongwanji contains nine fine carved *ramma*, as the openwork panels, about the screens partitioning the rooms, are called. At the latter a great festival was in progress. The chief priest had come down from Kyōto, and a crowd of several thousand people had assembled. To avoid accidents, the steps of the temple had been boarded over with an inclined plane; and swarms were pressing in, some to the separate places reserved for men and for women who paid for the privilege, and some to mingle with the dense crowd of men, women, and children seated on the floor. Here there was eating, drinking, and merry-making, a regular picnic and a regular hubbub. Outside in the grounds a temporary staging has been erected to accommodate the overflow, and this was also crowded. At the Ōsaka Hotel (Jiyūtei), opposite the War Monument, we met the first Europeans since leaving Nara.

This hotel, run by Japanese on European lines, is not well managed; and, although we were prepared to do full justice to the bill of fare which announced fried fish, chicken sauté, roast snipe, beafsteak, curry, cold viands, etc., we found the food was poor and the cooking worse.

At Ōsaka we saw the preparations for the funeral procession of a boy. The priests were borne by coolies in ceremonial chairs to the neighbours' houses, where friends of the bereaved family also waited, and there put on their robes and vestments. One coolie carried a special folding-seat for the head-priest. The coffin had not yet been brought from the house of mourning, but there was a long procession

formed in the street. Large baskets, containing branches in blossom and bouquets of artificial flowers, as well as cages of doves, were ready to be drawn in the procession. Each lot was mounted on four wheels, and displayed a conspicuous label with the name of the sender in big characters. There were also a number of banners encased in red covers.

The following day we visited the Mint where the old *yen*, then only accepted at ten per cent discount, were being received in boxes of two thousand each. These were being recoined into subsidiary pieces. In the coining department they were testing the thickness of the rolled strips of metal by weighing planchets cut from them.

We saw the midday gun fired from the top of Ōsaka Castle, and watched with amusement the antics of the officer in charge, who gave the order to fire with his hands covering his ears. Ōsaka Castle excels as an example of a fine point of view from which nothing of interest can be seen. It is true that there are the outlines of mountains in the far distance (extending in a southerly direction as far as Kōya-san), and of rounded hills in the middle distance, but the only distinct impression is in the immediate foreground, where the brick chimney-shafts rise in clusters above a plain of sheds. One wonders how the enormous blocks of granite, some with a surface of four hundred square feet, were put in their places in the castle walls when they were constructed three centuries ago.

From Ōsaka we went by train to Kanzaki and, by a branch line in thirty-seven minutes, to Ikeda, thence by jinrikishas, with two coolies in forty minutes, to the entrance of the park belonging to Ōsaka Fu. From the entrance to the waterfall at the top of the charming little valley is a walk of about half an hour through groves of cherry, maple, cryptomeria, and bamboo, full of beautiful ferns and orchid-like flowers, and with only one tea-house to mar the scenery. We returned to Ikeda by another way through country lanes and villages, stopping at a peony farm to see the flowers which were just budding out. On the roadside *biwa* and oranges

were ripening, and in one of the fields we saw a primitive plough being drawn by a man and a boy, while a woman pushed as well as guided it.

Then on to Kōbe and Hyōgo, which are on either bank of the little tree-lined Minato-gawa, where there is the tomb of Kusunoki Massashige, the fourteenth-century warrior who was defeated, and committed *harakiri* here rather than fly.

The bronze *Daibutsu* of Hyōgo is a modern work somewhat smaller than the *Daibutsu* of Kamakura, and not to be compared with it as a work of art. The smaller bronze Amida, by the lotus pond of Shinkōji, is much finer artistically. It is just opposite the thirteen-storeyed pagoda built as a monument to Kiyomori, the twelfth-century head of the then ruling house of Taira. We saw the sun setting over the neighbourhood from the roof of the two-storeyed tea-house on the peninsula of Wada no Misaki, and greatly enjoyed the panorama of the town and shipping, as well as the view of the hills on one side, and Ōsaka Bay with the island of Awaji on the other.

CHAPTER XVII

THE ISLAND OF SHIKOKU AND THE INLAND SEA

Tokushima. A Clever Landlady. A Japanese Inn. Footwear. Architecture. Tsunomine. A Temple Festival. A Cheap Entertainment. The Naruto Channel. Kompira. A Wedding. Onomichi. Miyajima. Hiroshima. Dōgo. A Public Bath. Japanese Women. Matsuyama. Horses.

FROM Hyōgo we went by a small steamer, in about six hours, across Ōsaka Bay to Tokushima on the Island of Shikoku. The first-class cabin on the steamer measured six by ten feet; but, with the exception of the fleas, we were the only occupants.

The old province of Awa, now the prefecture of Tokushima, was famous for the beauty of its women and the looseness of their morals. As to the latter point we had no means of judging, but as far as beauty goes we found a larger, even if somewhat limited, number of pretty young women in some other parts of Japan.

We found, however, at Tokushima, an exceedingly pleasant inn, the Hiragame-rō, managed by a clever and enterprising landlady who made it her particular business to study the requirements of Europeans, in order to secure the custom of those visiting Tokushima. The previous year ten Europeans came to the inn, and the average was about one a month. She had provided a table and a couple of chairs mounted on boards, to prevent damage to the mats, and a foreign looking-glass was hung on the wall; but she was unacquainted with the mysteries of European cooking and table service. After carefully watching Nagura cook the meal, and taking many notes in regard to materials and methods, she came and sat opposite to me whilst I ate, in order to lose no

opportunity for observation. When I required anything from the kitchen I asked for it in English ; she toddled off to repeat the mysterious words to Nagura, and brought it back to me, delighted to find it was what I wanted. Then she wrote down the sound of the foreign word and her explanation of it in Japanese. During our stay she waited on me hand and foot, even assisting at my bath, soaping me before I plunged in, and drying me with a towel when I came out. In many other inns the maids performed similar services, but this was the only instance where the landlady came to see for herself. Before leaving we asked her what information she had gained, and she told me she had already decided upon the following improvements. In the bath-room, hooks for hanging the bathers' clothes, a soap-dish, and a sponge. For the table, serviettes, forks, a cruet-stand, more plates and glasses, as well as tea-cups with handles and saucers. She further proposed to provide slippers made for stocking feet, a washstand, and some cotton sheets. As she was one of the few women we met with in Japan who shewed any cleverness, our memory of the landlady of the Hiragame-rō will always remain a pleasant one.

Perhaps it is just as well to describe here the internal arrangements of a Japanese inn, more especially as the description will apply, with very little amendment, to private dwelling-houses as well. In the country and villages the building will generally be detached, while in the larger towns it will be in a row of houses facing the street, and will make up for its narrowness by its depth, while at the back will probably be an annex.

The entrance hall (*irikuchi*) is simply the ground beaten and worn smooth. Here your own footwear is left, and you have an opportunity, while you arrange for your room, of inspecting the various other types, from the rough, straw-twine sandals (*waraji*), worn by the coolies, and costing about two sen (½*d.*) a pair, to the aristocratic sandals made of a palm-leaf-like fibre, with oil-paper soles and a metal heel-plate (*sekida* or *setta*), costing yen 1.25 (half-a-crown) a pair, as well as wooden clogs (*geta*) of many designs. There is

the clog mounted on two high cross-pieces for muddy weather (*takageta* or *ashida*), and provided with movable, waterproof toe-caps to protect the white, digitated socks (*tabi*); the Korean *geta* (*komageta*), with a solid wooden sole tapering toward the toe, and a piece cut out from the sole under the instep to permit the thong to pass through; and the *bokuri*, which is a compromise between the last two. Some coolies wear *tabi* with *hechima* fibre soles, which are tough enough to dispense with the protecting *geta*. This fibre is from the interior of the snake-gourd; and this interior, taken out in one piece, is the ordinary loofah (or luffa) which finds its place in European bathrooms. At some inns you will be given a pair of straw sandals with rope soles (*zori*); but as a rule you walk in stocking feet over the bare boards of the platform to your room. The passageways are three feet wide, no more, no less.

The floors of the rooms are sunk about three inches, so as to bring the top of the mats (*tatami*) on a level with the passages, and as each mat measures three feet by six feet, the rooms always measure some multiple of three feet each way. On one side of the room is a little alcove (*tokonoma* or *toko*), three feet or less in depth, and this is intended to contain the hanging scroll (*tatsumono*) or hanging picture (*kakemono*), and a shelf for the flower-vase (*hana-ike*), the incense-burner (*koro*), and the family shrine (*butsudan*), containing the funeral tablets (*ihai*). Otherwise there is no furniture nor any ornaments, except, perhaps, a lacquered box for writing materials. The ornaments placed on the *toko* are known collectively as *okimono*, and similarly the hanging scrolls and pictures are *kakeji*, while pictures and scrolls that are not intended to be hung up are called *makimono*. On fête-days the *toko* in a Buddhist household will contain three *kakemono*, one of a Buddhist deity, and the other two being pictures of flowers, birds, or animals, varying according to the season.

The sides of the rooms facing "out-of-doors" are furnished with sliding screens (*shōji*) divided into small, oblong compartments and covered with translucent paper,

outside of which may be a balcony (*engawa*) three feet wide, shut in at night with sliding wooden shutters (*amado*). The indoor sides of the rooms have in place of walls sliding screens covered with opaque paper (*fusuma*), which is frequently decorated with paintings, or may be simply plain or figured wall-paper. As all these screens can be lifted out of the grooves in which they run, a Japanese house on a summer's day may appear to be simply a roof supported on four posts. It is no wonder that the Japanese first construct the roof, take it to pieces, and reconstruct it in place when the rest of the building is finished.

Practically speaking, there are no architects in Japan, and no national architecture. The earliest forms, which are preserved in the Shintō temples of Ise, may be of Korean or of Malay origin, and are the simplest development of a primitive hut. Buddhism introduced the temple architecture of India, modified both by Chinese ideas and Japanese materials, the most distinguishing detail being the roof with its upturned eaves and sagging profile evolved from the top of a tent. The modern buildings exhibit the most hideous packing-case styles of utilitarian construction in brick and mortar. With the exception of these eye-sores, some fireproof warehouses, or godowns (*kura*), and a few of the castles, wood is the only material used in the construction of Japanese buildings.

The houses have seldom more than one storey above the ground floor, and it is on the upper floor, at the back of the house, removed from the noise of the street, that the inn's best room or the "guest-room" (*zashiki*) of a private house is placed. Unfortunately the cess-pit is usually just below, and the square hole in the end of the *engawa* which opens into it and serves as a closet (*chodzuba*) is too near to be pleasant. As soon as you enter the room the maid brings you a small cushion (*zabuton*), about twenty inches long by sixteen inches wide, and half an inch thick, made of wadded cloth or matting. This is for you to kneel or sit on. The small, square "fire-box" (*hibachi*), or brazier, containing a few lumps of charcoal, and a tripod supporting a tea-kettle

are brought in, and the place becomes your drawing-room. If you arrive any time after 4 P.M., you will be offered "the honourable hot bath" (*o yu*), which is at the back of the house, sometimes in a room, sometimes under a shed, and in some remote villages under the open sky. After your bath you will be handed, at any inn with pretensions to the first rank, a cotton kimono (*yukata*) or bath-gown, with the name of the inn printed on the back in large characters. This may or may not have been used by some one before you, and in it you may on a warm night take your constitutional before dinner. Your drawing-room becomes your dining-room by the addition of one or two little stands or "tables," about six inches high, placed on the floor. If you want the maid, you clap your hands or shout "*nesan*," which literally means "elder sister," and is the form of addressing any girl, servant or lady, whose name is unknown. In some parts of China women are in a similar way addressed as *sao-tsŭ*, meaning "elder sister-in-law." *Nesan* answers from a distance "*hei*" or "*hai*," either of which mean "yes"; and the scurry of bare feet up the stairs and along the passages is succeeded by the sliding back of your *fusuma* and the entrance of the maid, who drops on her knees, and then on all fours, to await your commands. As a rule these commands, even if given by a Japanese, are carried out not so much to the letter as to what the servant thinks is right or is best for you. If you order a cold bath, you will be pretty sure to get a hot one; if you order some warm water to wash your hands in, a basin of cold water will probably be brought. When bedtime comes, a couple, or more if you require them, of thick quilts are brought in and spread on the floor, and your dining-room has become your bedroom. You may perhaps be given a lantern (*andon* or *chōchin*) and be offered a *yogi*, which is a quilt (*futon*) made in the shape of a kimono, and used without any other clothing as a night-dress. You will be wise to decline the *yogi*, as it has covered innumerable men before, and probably wears out before it is ever washed. If it is during the warm months, your bedroom will be provided with a dark-coloured mosquito-net the full size, and suspended to

the corners, of the room. Under this you are said to be absolutely safe from lightning, — and you certainly can escape the mosquitoes, — but you are left to the tender mercies of the fleas and other vermin which infest the mats and *futon*.

The mats, which are made of rice-straw and rushes, faced with fine strong matting, and look so fresh and clean when first laid down, soon become soiled and dirty; and as they are seldom moved more than once, or at most twice, a year, they harbour vermin of all sorts. "If you want to see life," lift one of the mats in any Japanese inn. In case it is very cold indeed, you may be invited to warm yourself at the *kotatsu* — a hole in the floor filled with smouldering charcoal, and covered with a *futon*, under which you stick your feet and hands.

If you are a sound sleeper, you may not be disturbed by the rats overhead, or the snores and grunts of your neighbours on the other side of the *fusuma*, or the noises from without, but you must live long enough in Japan to forget the West, before you will recognise the Japanese inn as "a paradise, and the maids thereof celestial beings."

Leaving Tokushima early, with two coolies to each jinrikisha, we took three hours to reach Tomioka. The coast road runs south, passing through the fishing village of Komatsu-jima, where we halted to inspect the Konaiso Bentei, whose carved openwork portico represents the story of Urashima, the fisher-boy Rip Van Winkle of Japan. Above the temple there is a pretty view from a rock much frequented by picnic parties. In the temple grounds are specimens of the Judas-tree (*akaishi hanasuo*), bearing red flowers and leguminous seed-pods. We crossed the Naga-gawa by a ferry, and rode through a district dotted with farm-houses built on platforms surrounded by stone fences and well-trimmed hedges to Tomioka, where we left the jinrikisha and trudged up the steep hill in the hot sun to the temple on the top of Tsunomine. The hill rises from the neck of a peninsula, and the views seaward from nearly every side amply repay the exertion. The panorama to the south, over the islands in the gulfs which communicate with the Kii

Channel, is particularly pleasing, and reminds one of the view on a much larger scale from the Peak at Hong Kong. The temple grounds contain a poorly-executed bronze stallion, the gift of three *sake* and twenty-three other merchants, whose advertisements are carved on the granite paling enclosing the statue. After tiffin, we rejoined our jinrikisha at Nagaichi, and recrossed the Naga-gawa by another ferry, at a point where there was a recently-broken bridge.

During the whole morning we had met bands of pilgrims on the road; and returning northward through the hills we found ourselves in the stream of holiday-makers on the way to the temple festival at Tatsusiji. Every village and hamlet furnished a contingent carrying a banner. Most of the pilgrims wore thin boards, inscribed with a record of their pilgrimages, hung by a string around the neck, and were provided with a couple of oblong pieces of wood to use as clappers. Some who came from a distance were pushing light carts loaded with food and drink. Each band wore some distinctive dress. Perhaps only the border of the kimono, or a large character on the back of it, or the colour of the *obi* or the head-cloth, or the colour or signs (*shirushi*) on the large paper umbrellas showed the identity. In other cases the entire dress was the same; and the favourite costume was one consisting of tights (*monohiki*), breech-cloth, shirt or jacket (*happi*), and head-covering (*hachimaki*), all of white cotton cloth, reminding one of some European athletic clubs. Some pilgrims wore leggings (*kyahan*), and some mittens (*tekko*) covering the back of the hands, while a few wore silk trousers (*patchi*).

Occasionally there would be a member of the company wearing a child's hat or a false pigtail, and playing the fool; while all along there was the air of a London Bank Holiday, or the road to the "Derby." But, as we afterward found was the rule in Japan, it was the grown-up men who were playing the fool, while the children looked approvingly, but gravely, on.

One of the largest bands of pilgrims, composed of about

thirty young men dressed alike in white, executed an old-fashioned dance in the temple grounds. Their leader (*ondotori*) mounted the temple steps, holding an umbrella and a fan in one hand in the stiff position in which kings are usually depicted with a sceptre. The other hand was placed to the side of the head in the manner of a coster-monger calling his wares, and thus posed the leader sang, with more melody than I heard elsewhere in Japan, a "theatrical story." Sixteen of his followers, "in columns of twos," moved in unison through a sort of dance. Posing first on the right foot with the right arm upraised and hand outstretched, the left knee was slowly drawn up to meet the left wrist, and as they touched the position was changed over quickly to the left foot, and so continued alternately during the song. Eight other followers beat time on the wooden clappers, and swayed their bodies with the dancers; while all the twenty-four joined in the chorus of the song. They had evidently done the thing before, as they worked together with great precision, and carried it through in the most serious manner. The song was listened to with much approval, and there was loud and continued applause at the end. It was the story of the popular wrestler who badly needed a certain sum of money, and was much worried and troubled for want of it. His affectionate wife raises the money to relieve his anxieties by selling herself to a rich man; and the wrestler, relieved of his worries, defeats all his opponents in the tournament. Hurra for the doughty wrestler! Hurra for the clever wife! Hurra for the generous lover! Hurra! Hurra! Hurra! But rather a curious moral to point from the temple steps.

Returning to Tokushima, we visited the landscape garden in the castle grounds, and climbed Seimiyama to Imbe Jinja, for the sake of the view in which the island of Nushima is a conspicuous feature. The temple itself has a porch carved with the representation of a horseman, curiously like St. George, fighting a dragon.

After dinner we took a stroll in the *karuwa* quarter of the town, corresponding to the *yoshiwara* in Tōkyō, and visited

one of the houses. As we entered, the porter at the door lit a bundle of ten small incense-sticks (*senkō*), for which we were charged 3.2 sen. After these were burnt, single sticks, lasting about a minute each, were lighted one after another, until the maximum of 40 was reached, and the charge of 12.8 sen scored against us. This sum, equal to about threepence English money, would have made us free of the house until the following morning if we had wished to remain; but we only spent an hour in conversation with the rather pretty girl of nineteen who came, fresh from a bath, prepared to entertain us; and we ran up a bill for the said bath, for tea and cakes, and for *sake* and cigarettes amounting to another 20 sen. A total of 32.8 sen, to which we added princely tips to the amount of 17.2 sen, making a round 50 sen in all, or about one shilling for the evening's amusement.

Next morning we left Tokushima early, with two coolies to each jinrikisha, and took the road across the delta of the Yoshino-gawa northeast to Muya, a fishing village at the mouth of a narrow passage between Shikoku and some small islands in the Naruto Channel. We had to wait an hour for the tide, and our boatmen; two young men, and one old one with his grey hair shaved in front and twisted up in back in the old style "flat-iron handle" or "gun-hammer" cue — a stiff four-inch pigtail starting from the crown and pointing horizontally toward the forehead. Our boat was an open one, of 350 cubic feet ship measurement, or 35 *koku* (*sanjūgo-koku*), with the usual single mast, to the top of which the yard, on which the sail is extended, is hoisted. The sail itself consists of six straight lengths of canvas with leech-lines at the sides, to draw the lengths together, and one at the bottom, to fasten to the side of the boat. But there was no wind, so our boatmen sculled out, heading for the big fort on Awaji Island, until we reached the broken water, and then hugging the shore, and skilfully steering around sunken rocks, brought us to the point of land at the entrance of the Naruto Channel. The point terminates in a narrow rocky strip, and between this and the island of Awaji, about

a mile and a quarter away, the current dashes with a violence only to be compared with a great river in flood or to the Whirlpool Rapids below Niagara Falls. We had tiffin on a small rock whose base was washed by the wild waves; and before us, across the waters, was Awaji looking very barren and desolate. In the other direction Shikoku seemed only a trifle less bare, and without any sign of the "magnificent forests" with which its mountains are said to be crowned. We got back to Muya at a quarter to four, expecting to leave at once for Hiketa; but it was an hour later before our coolies were ready to start. The road was in excellent condition, and, with two coolies apiece, we reached the summit of Ōsaka, the hill dividing the provinces of Awa and Sanuki, at eight o'clock, and the Iseya at Hiketa at 9 P.M., having done about eighteen miles by jinrikisha in four hours and a quarter. Here we had a fine big room; but the inn was not very clean, and the numerous rats greatly disturbed us.

From Hiketa we went *via* Nagao to Takamatsu. This part of Sanuki is a plain prettily dotted with hills, whose tops appear to be cut off perfectly level, and to one of these hills, called Yashimayama, we made a detour. It is on a small scale very much like some of the flat-topped mountains of southern Arizona. From Takamatsu we proceeded to Kompira by train, to visit the famous temple founded by Kōbō Daishi for the worship of the Buddhist protector of travellers by sea and land. To-day it is in the possession of the Shintō priests, who call it Kotohira; and little remains of its ancient glory except the *Ema-dō*, filled with curious *ex voto* offerings, including pictures and models of boats and ships, anchors old and new, and most prominent of all a new patent life-saving jacket with a full advertisement of the manufacturer, a limited company of Tokushima, by whom it was presented. This is perhaps redeemed by an excellent bronze horse of considerable artistic merit. There is a succession of flights of steps up the street and through the temple grounds. From the first bronze *torii* to the entrance gate (*sammon*) we counted 190 steps, and from this gate to

the *honsha*, with its view out over the Inland Sea, 360 more. The paintings and "other art treasures" formerly in the Temple Office are not now shewn to visitors, and the best bit of old work remaining is the carving over the entrance of what was in Buddhist times the *kondō*.

We went on by train from Kotohira, seven and one-half miles, to Tadotsu, stopping halfway at Zentsūji to see the temple built where Kōbō Daishi is said to have been born. They gave us a very good fish-soup at the Hanabishi Inn, and a good clean room. For the first time in Japan, we saw a horse attached to a plough. If a plough is used at all, oxen or men usually pull it. In the last week in April, the winter barley, which, like all cereals in Japan, is planted in rows "by hand," and reaped with a sickle, was ripening rapidly, and some was being cut. The rice in the seed-beds was coming up a delicate green, but it is not usually ready to be set out until about the 10th of June.

We had an opportunity of seeing some portions of a marriage ceremony. The bride was dressed in white, which, by the way, is the mourning colour, and indicates that she is now as good as dead to her own family. She wore a peculiar blue head-dress, with tassels hanging down from either side, and her face and neck were whitened to a point a couple of inches behind the ears, where the paint or powder ended abruptly in a straight perpendicular line. The bride was brought to the bridegroom's house by the "marriage-broker-lady" who had made the match. An offering of evergreen twigs was made at the family shrine, the bridegroom said a few words to his guests, the bride and groom drank *sake* from three cups, the bride drinking first, there was some changing of garments, a ceremonial obeisance before the family shrine, and the knot had been tied without the aid of priest or official. Some notice has to be given to the local authorities to make the marriage unquestionably legal, but this formality is, we were told, sometimes forgotten by the happy pair. By the new Civil Code, marriage is effected simply by giving notice to a registrar; and, by mutual consent, a divorce can be effected in the same way.

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A curious custom is said still to exist in parts of Shikoku, which was in vogue six hundred years ago throughout Japan, and is at least twice as ancient in India; namely, the return of the wife to her father's house to be delivered.

From Tadotsu we crossed the Inland Sea to Hachiman, connected, by a road of about three miles over a long dike, with Tamashima, a station on the Sanyō Railway in the province of Bitchū. Our course lay through a portion of the Sea known as Mishima Nada, passing to the west of the island of Shiaku. From Tamashima we went by train to Fukuyama, the capital of the province of Bingo, to see the castle, and then on to Onomichi on the western shore of a narrow strait, between the mainland and the island of Mukaijima in a gulf of the Bingo Nada. Bingo province does a large business in shipping the peculiar rushes from which the upper surface of the mats used in Japanese houses is usually made. The Hamakichi Inn afforded us good accommodation, and we enjoyed a fine view in the light of the setting sun from the Senkōji temple, at the top of a rocky hill.

It was another beautiful day, and Onomichi was *en fête* when we left it by steamer for Miyajima. We kept close to the mainland, passing to the north of the islands of Inno, Ōmi, and Ōsaki, and a number of smaller ones, to the very narrow and picturesque Ondo Strait, with its monument to Kiyomori. Not far from this passage could be seen the naval station of Kure. The little valleys opening on to the sea disclosed in some cases fields of growing barley, but generally only fisherman's huts were to be seen. We left the steamer at Ōno, and crossed to Miyajima and back in a sampan.

Miyajima, a well-wooded island in a gulf of the Inland Sea, is one of the three most celebrated views (*san-kei*) in Japan. Its rocky hills reach a height of fifteen hundred feet, and its groves of maples, yews (*kaya*), and other evergreens make it conspicuously pretty, as the shores of and islands in the Inland Sea are usually arid and barren-looking, and possess few trees. Miyajima is a sacred shrine of Shintō-



MIYAJIMA, JAPAN.
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ism, and the weather-beaten old temple is picturesquely built partly on the seashore and partly on piles which are almost submerged at high tide. At low tide you can walk out on the sands to the old wooden *torii* which stands out in the channel some hundred yards from the sea front of the temple. A large stone *torii* which was unfinished also stood on the beach. Many fine timbers and planks have been used in the construction of the old *kwairō*, which is hung with a curious collection of *ex-votos*.

The interior of another building, next to the pagoda, is covered with wooden rice-spoons, most of them being the offerings of soldiers on the eve of leaving for the war with China in 1894. There are a great number of stone lanterns around the temple, and bordering the walks in the woods; and at night an expenditure of ten yen (about a pound sterling) will enable you to have four hundred of them lighted, and you will then see Miyajima at its best. From Ōno we travelled by train to Hiroshima on the Ōta-gawa.

Hiroshima is the capital of Aki province, and was temporarily the capital of Japan during the war with China, and it was from there that the Japanese Army embarked on its career of conquest. The azaleas were in full bloom when we visited the very pretty Asano gardens; and from Futaba-yama, the hill behind the public park, we had a view over the city and country. We again crossed the Inland Sea to the island of Shikoku, going from Ujina, the harbour of Hiroshima, to Mitsugahama, in the province of Iyo. During the voyage of five and one-half hours we passed a great number of rocks and islands, small and large; but none of them as pleasing to the eye as the rather pretty pine-clad island at the port from which we had sailed.

From Mitsu we went by train, changing at Komachi, to Dōgo, which Murray says is "the best remaining example of a fashionable Japanese bathing resort altogether untouched by European influence." Up to the first of May no other European had put up at the Funa Inn during the year we visited Dōgo; and during the whole of the previous year they only had two European guests.

The bathhouse is just opposite this inn, and is a three-storeyed building, surmounted by a small tower crowned with the figure of a stork with outstretched wings. The upper storeys contain large rooms in which the more luxurious bathers can undress and dress, and the ground-floor contains a dozen different rooms for bathing. There is first to fifth class for men, and the same for women, as well as a couple of private bathrooms. The tariff for the various classes is ten, eight, six, four, and three sen, which, for the first class, at any rate, includes the services of a couple of very young girls who help you undress and take care of your clothes. You bring your own towel and soap; and if you are a native, your towel will probably measure twelve by twenty-four inches, and in place of soap you will bring a small bag of rice bran (*nuka-fukuro*). After stripping in the upper rooms you descend to the bathroom and find yourself with a score of other men. One half of the room is a tank, about three feet deep, full of water at a temperature of about 100° F., and smelling strongly of sulphur. The surface of the water rises almost to the level of the floor of the other half of the room, which slopes slightly away from the bath so as to drain into a gutter at the other side. Following the example of those around you, you procure a small basin, fill it from the bath, pour its contents over your body, soap yourself or use the bran-bag, pour another basin of water over yourself, and thus cleansed, get into the tank, sink on your haunches until the water reaches your chin, and so remain for twenty minutes or so. If you want greater heat, you must elbow your way up to the inflow, where the water is nearer 115° F. After stewing as long as you wish, you dab yourself over with the miniature towel and roam about the upper rooms until you are dry enough to put on your clothes.

Having enjoyed a first-class bath, I thought I would investigate the other classes, so I pushed aside the curtain in front of another doorway, and found myself in one of the bathrooms for women. I was about to retreat when the porter beckoned me to remain, and informed me that,

while women were not admitted to the men's baths, men were quite free to enter those meant for women. Here were twenty-five to thirty nude women of various ages, washing or drying themselves, all around me, quite unconcerned, and seeing no impropriety in my being present. One of the women, indeed, somewhat timidly approached, and appeared rather curious, as she had seen very few Europeans in her life, and those were all much fairer than I am. She received the explanation she wished, and accepted my offer of a cigarette with many expressions of gratification. I was also taken to one of the private bathrooms, where two Japanese ladies were in the bath, and they also joined me in a cigarette, coming out of the water and sitting on the edge of the tank without any seeming consciousness of the fact that they were in a state of absolute nudity in the presence of the opposite sex.

Among the brown and black natives of the tropics, where the heat makes all clothing superfluous, and the dark skins seem to take the place of other coverings, nakedness appears to be in the natural order of things, but the Japanese, especially the women of the better classes, are so nearly white that the lack of that modesty that forbids the exposure of the person is, at first, a shock to European prudery. But, however difficult it may be to adopt the Japanese point of view, which accepts the natural as the proper, one soon becomes accustomed to sights that at first seem strange, such as the nude bathers; the women bare down to the waist in warm weather working in the fields, on the roads, and about the houses, the naked children, and the coolies wearing only a loin-cloth. It is not so easy to become indifferent to customs common to both sexes which overstep the limits of immodesty, for it is quite true in rural Japan that "an answer to the calls of nature is performed upon the roadside entirely oblivious of the indecency of the act itself, or consequent exposure of the person."

The only thing that we noted on the following day was that among all these women at a fashionable resort frequented by the better classes of Japanese, not one of them had a

really good figure, and there was hardly a pretty face, according to either European or Japanese ideal. And these ideals are not very dissimilar. Both include, as points of beauty, an arched forehead, large black eyes, pencilled eyebrows and long lashes, small ears, nose, and mouth, lips full and red, an oval in preference to a round face, a clear white complexion, neck long and slender, a slim figure, and a long waist.

The Japanese ideal runs toward general narrowness of face and figure, and includes oblique eyes and a degree of flatness between them that does not correspond to European ideas; but we frequently tested the opinion of Japanese as to the best-looking women at a railway station, a theatre, a temple festival, or wherever a number might be gathered together, and we found ourselves invariably in agreement with native taste, and for similar reasons. But even from a Japanese point of view, the proportion in Japan of women with pretty faces is very small; and it is very seldom that one sees a woman with a good figure and carriage.

In one point the Japanese, both men and women, excel, and that is in small, well-shaped hands, and, as a rule, good forearms. But the heelless clogs cause them to assume an attitude that in most women seems to be an absolute deformity. They become pigeon-toed and unduly knock-kneed, the knees are furthermore never straightened in walking, the hips incline back, and the shoulders and neck forward, so that when the outer kimono (*haori*) is worn over the big sash (*obi*) they almost appear to be hunch-backed. Moreover, the tight kimono and heavy clogs induce them to drag their feet and take short, stumbling steps. And yet there are some who agree with Miss Skidmore when she writes that "Pretty as she is on a pictured fan, the living Japanese woman is far more satisfying to the æsthetic soul."

Matsuyama, whither we went from Dōgo, has a famous castle, in order to enter which one must first get a permit from the local authorities, and then pass in succession four gates, before mounting the three storeys to the top, from

where there is a splendid view over the northwestern corner of Shikoku, and across the Inland Sea to the Main Island. On the plain, extending on all sides from the granite walls of the castle, a couple of squadrons of cavalry were going through their exercises. A Japanese on horseback always looks like a sailor in a similar position ; smart, perhaps, but ill at ease.

The native horses are of Mongolian origin ; small, wiry, and ungainly, and all efforts to improve the breed have been disappointing, as imported horses are unable to stand the climate, which brings on fatal attacks of rheumatism.

CHAPTER XVIII

EAST KYŪSHŪ

The Japanese Army. The Hot Baths of Beppu. A Basha. Horses. Ōita. Nobeoka. The Nunobiki Cascades. The Coast Road. Miyazaki. Jūjūtsu, the Art of Self-defence.

RETURNING to Mitsu, we took a small coasting steamer across that part of the Inland Sea called the Iyo Nada to Beppu, in the province of Bungo, on the island of Kyūshū, the most southern and western of the four greater islands of Japan proper (excluding Formosa). The passage takes nearly eight hours; and it would be almost as unpleasant for bad sailors as one of equal duration in the English Channel. But there are fine views to be had, eastward, of the mountain ranges of Shikoku, from the foot-hills to the summit of Ishizuchi-yama, which rises to the height of over forty-six hundred feet; and, northward, of the island-fringed coast of the province of Suwo on the Main Island; while to the south lies the Bungo Channel, connecting the Inland Sea with the Pacific Ocean. To the southwest the skipper asserted that the peaks of Asosan, the great volcano whose crater measures many miles in diameter, could be seen; but I failed to make them out. We had to put up with the only vacant room at the Hinago Inn, as Beppu was crowded for some celebration at the military school close by, and, in addition to a lot of holiday-makers, six hundred soldiers were quartered in the town. This gave us an opportunity of seeing something of the Japanese "Tommies"; and we were told they were fair samples of the soldiers who had distinguished themselves in the advance to Port Arthur during the Sino-Japanese war of 1894–5.

A few months later these same soldiers, who when on the march carry their boots and wear straw sandals, gained the encomiums of all who participated in the advance of the allied forces for the relief of Peking. In valour, in endurance, in *esprit de corps*, in discipline, and in efficiency as well as in organisation, the Japanese contingent was admitted to be second to none. Even the badly-mounted cavalry are said to have, in one instance, made a "magnificent charge."

In round numbers the Japanese army on a peace footing consists, in 1902, of thirteen divisions, including the Imperial Guard, of 10,000 men each; a general and departmental staff of 10,000; the garrison of about 10,000 in Formosa; and another 10,000 engaged on police duty and as students, etc. In all, 160,000 men on the active list. There are about 180,000 men in the reserve, making a standing army of 340,000 men. The second reserve, composed of the *landwehr* and first Depot, numbers 180,000 more, making an army of 520,000 men on a war footing. There are, furthermore, over 80,000 men in the second Depot, which brings the total up to 600,000 men who have had some training as soldiers.

The effective peace footing of each division appears to be two brigades or four regiments of infantry, totalling 8000 men; 400 cavalry in two squadrons; a battalion of engineers and one of train, together about 700 men; and a regiment of artillery composed of 900 men and 36 guns, divided into three battalions each, with two batteries of 6 guns, 100 horses, and 150 men.

The army is recruited by universal conscription; every male Japanese, not physically unfit, being liable to serve, when he reaches the age of twenty, for three years in the active army, four years in the reserve, five years in the second reserve, and eight years in the *landsturm* or territorial forces. All men between the ages of seventeen and forty may be called upon in an emergency to join the colours. But the soldier's training begins at an early age; for the boys in the government schools are taught marching and simple evolutions.

The critics of the Sino-Japanese war have pointed out that

the incapacity, corruption, and cowardice of the Chinese generals gave the Japanese an easy victory, in spite of their many mistakes in strategy and tactics; the most notable of the former being the error in the plan of campaign on land after the defeat of the Chinese fleet. And it was argued that the success against the Chinese forces was no criterion of the result of what would follow in a conflict with trained European troops. But the war in South Africa has shown that even British officers can make fatal mistakes; and it has demonstrated how difficult it would be to invade a country like Japan.

The hot baths of Beppu are, or rather were at the time of our visit, more largely patronised than those of Dōgo; but while the latter place is a pleasure resort, the former is almost entirely filled with invalids who take the various baths for rheumatism and cutaneous diseases, as well as for a variety of internal complaints. It is therefore not so pleasant as Dōgo, and we did not avail ourselves of the privileges of the public baths; but enjoyed the luxury of a private bath in the natural hot water.

The whole of Beppu is situated over volcanic solfataras; and in front of each house small circular holes are dug and banked up with tiny craters of mud, to hold the pots and kettles which are heated to the boiling point by the hot air and steam coming up from the ground. The two large bathhouses at Hamawake on the bank of the Asami-gawa were both crowded, and contained about two hundred people each. The hot-water treatment is here combined with sea-water baths. In the Higashi-no-yu there is a long, shallow trough, about five feet wide, containing a deep layer of fine rounded gravel and sand covered with about six inches of hot water. This form of bath is called *shibuyu*, and in taking it the entirely nude bathers lie by the hour on their backs, packed literally as close as sardines in a box. They stretch themselves across the trough, laying themselves shoulder to shoulder as long as there is room, and when the length of the bath is filled in this way place is found for almost as many more by starting a line facing the other way with feet in the

armpits of the first line of bathers. When quite filled in this way, the newcomers still loiter along the sides, trying to find somewhere to squeeze in, or waiting until a place is vacated. The heated sand and gravel at the bottom of the bath is scooped up and placed, as a plaster or poultice, upon any part of the body where pain is experienced. There were rather more women than men in this bath, where both sexes bathe together, as is the custom in the public baths in Beppu, and there was a constant chatter going on. In the small, first-class bathroom to which I was shewn, the only other occupants were two women, who put towels around their waists when I entered, and smiled in a self-conscious way. This display of modesty was so unusual that I made inquiries about them, and was amused to find that they were professionals of easy virtue.

Three miles from Beppu is Kannawa-mura, more generally known as Asahi-mura, or Sunrise Village, so-called because it faces the east. Here is a regular "Roman bath" surrounded with a stone wall and roofed over. About thirty people were waiting their turn, ticket in hand, in an open shed where, as soon as their number is called, they strip and, tying a towel around their loins, enter through the little mat-covered aperture which admits them to a chamber with a floor surface of about fifty square feet. Under the floor runs a stream of boiling water which fills the chamber with steam; and the bather squats here for ten minutes to an hour before coming out. From the hot chamber the bather walks over to a little pool close by, and stands for a few minutes under the cold water shower pouring into it. The charge for this luxury is ten sen.

We were informed that the solfatara over which this steam bath is placed is called Ishi Jigoku. Murray gives this name to one of the geysers, which are beyond the village. Part of the Bōzu Jigoku, which is the most noisy one of these, and has a number of small vents, consists of a cauldron of grey mud; while the largest solfatara, and the only one that can properly be called a geyser, Umi Jigoku, emits boiling water of a vivid green colour. This one is the furthest

away; and the deep, boiling end of it is called Koya Jigoku.

There are many other public baths at Sunrise Village, one of the most popular being the Netsunon, where the men and women seemed to bathe as an amusement and a prophylactic; but I saw even less in the way of physical beauty among the women here than at Dōgo, and reluctantly came to the conclusion, afterward amply verified in other parts of the country, that the nearest approach in Japan to a good type is to be found among the men, sailors and artisans for choice. The women here were thicker-limbed and more roundly developed than those of the higher class I had seen at Dōgo. But narrow hips were the rule at both places; and among the better class narrow shoulders also prevailed.

After enjoying the splendid view from the summit of Takazaki, we started for Kandan in a one-horse vehicle peculiar to some parts of Japan, called a *basha*. This has a body mounted on four wheels, with an apology for springs, and has longitudinal seats intended for three persons on each side. It did very well for two of us with our luggage, and on bad roads a *basha* is more comfortable and less jolting than a jinrikisha. The interior is less than three feet wide, each seat being nine inches wide, and the space between them about sixteen inches. The *basha* is covered with a framework and oilskin curtains; and has a transverse seat in front for the driver and his assistant, who between them more frequently lead than drive the horse.

There is a station at each town, in these parts, where you can hire them; and the charges are 6 sen per *ri* for each passenger on the government roads, during the day, when fine. If raining, or at night, or on local roads, 10 sen per *ri*. Or you can hire the whole *basha* for 36 sen (ninepence) per *ri* (2.44 miles). We rode in one of them 61 miles in little over 12 hours; and at another time 56 miles in less than 12 hours, with only four changes of horses.

We never saw a complete leather harness. Bits of rope, pieces of cloth, and twisted wisps of straw take the place of straps. The police look very sharply after the *basha*, and see

that no more than six passengers are carried. One *basha* containing seven was stopped on this road the day we travelled over it, and one of the passengers was obliged to get out. The policeman addressed the driver with a polite "please lend me your cap," from which he took the driver's name, in order to report him for infringing the regulations.

The horses in Kyūshū are nearly all stallions; small, nervous, unkempt animals, who jib whenever they meet, and are kickers all and biters as well. When we were about to meet another one, the driver's assistant (*bettō*) jumped down and rushed to our horse's head until we effected a passing. When used as pack-horses, they are prevented from savaging by pieces of bamboo, under the mouth and over the nose, fastened tightly together. To this sort of muzzle the leading-rope is attached. Horses are seldom ridden, but if the exceptional rider happens to be a woman, she rides astride, man-fashion. A common colour for Kyūshū horses is a dirty white. They are shod with iron shoes, whereas in many other parts both horses and draft-oxen wear a straw shoe or pad pulled over the whole hoof and tied on. It is probable that the Japanese habit of putting a horse in a stall tail in, is due to their fear of being kicked by the animal.

The road between Beppu and Kandan runs along the top of low cliffs bordering the sea; and on the land side rise well-wooded hills with a mountain range in the background. It is a very pretty drive, and we continued on, passing the military school at Horysan, the garden of Ōita, to Ōita itself. Ōita contains many big silk and other shops, as well as the memory of Mendez Pinto, the Portuguese navigator, who discovered one of the Japanese islands in 1542, and landed here in the following year. We returned to Kandan to take a coasting steamer south, as the road in that direction from Ōita goes inland, and the journey is only interesting in coming the other way, when part of it can be made in boats down the rapids of the Ōna-gawa, a river which reaches the sea, east of Ōita, in Beppu Bay.

We weighed anchor and left Kandan at midnight, and four

hours later put in to Usuki. About eight in the morning we entered the beautiful island-studded Bay of Saeki (or Saegi). Our course out of the bay was to the south of the largest of its many islands, in whose cliffs there is a fine natural arch. Rounding the southern promontory, which is the most eastern point of the island of Kyūshū, we sighted three small cascades falling over the cliffs. Rising above the cliffs, which become bolder, are a range of well-cultivated hills, and behind them a ridge of mountains. A single file of tall trees marks the summits of both hills and mountains.

The sea was smooth enough, but there was a strong swell on, and the little steamer rolled heavily, so we were glad when at 1 P.M. we landed at Todoro, the port for Nobeoka, which lies nearly six miles away on the banks of the Gokase-gawa. The Kumeya was full, and we were obliged to put up at another inn, the Kijis-kan, where we left our luggage and started off at once by *basha* on the way to Nunobiki-taki. After an hour's ride (something over seven miles), we got out at a stone *torii*, and walked from there to the top of the falls, two hours' hard going.

The stone *torii*, which marks the beginning of the path to Nunobiki, is on the north bank of the river, and near the north side of the road. The pathway is broad and well-kept, and leads through a closely cultivated valley where already, in the first week in May, the rape had been cut, the mulberry leaves were being gathered, the tea being plucked, and the barley being reaped with a long-handled sickle having a tiny blade. Leaving to our right a clump of trees by which is a small wooden *torii*, and crossing a wooden bridge covered with earth, a point is reached where there is a clear view of Muka-baki-yama and Nunobiki-taki, as the mountain and falls are respectively called, something over two miles from where you stand. You lose sight of the falls after you pass under a wooden *torii*, and continue some distance across another wood-and-earth bridge. Two more bridges are crossed, one of stone built in 1897, and one of planks with a shrine at the further end. Then the path broadens and from the shrine to the temple runs through woods of cryptomeria, bamboo,

and maple. Three or four hundred feet before you arrive at the temple, a rough path is seen to the right, and this leads up through the forest to the kilns and hut of some charcoal-burners at the entrance of the gorge. A steep, but not difficult, mountain trail continues to the top of the falls.

Murray says that Nunobiki-taki is "one of the finest waterfalls in Japan, whose height is estimated at 240 feet, its breadth at 30 feet." It turns out to be a succession of cascades the largest of which is not over about 60 feet high; and, while they may spread to the width of 30 feet in floods, when we saw them they were not over half that width. The upper fall may be seen from a distance of about two miles, but as one approaches it is lost in the trees, only to be seen again when one is immediately underneath it. The cascades are situated in the angle of a deep recess in the precipitous sides of the mountains, and the view of the country from the top is very fine, while the falls themselves, almost concealed in the thick woods which surround them, offer, as one ascends, continually changing bits of wild and rugged scenery. In returning it took us an hour and a half to reach the *basha*, and another hour to the inn at Nobeoka.

The very good, level road south from Nobeoka runs through Todoro (2 *ri*, 12 *cho*), Kakusa, and Shimachi (5 *ri*, 16 *cho*), through a well-wooded country near enough to the sea to get occasional peeps of the water. From Shimachi the road follows the coast more closely, up and down hill, over narrow valleys on high stone embankments, around rocky promontories or tunnelling through them, to Mimitsu (8 *ri*, 16 *cho*), on the river and bay of the same name. The river is crossed by a ferry to Godeisaki, and the road goes more inland, through a well-wooded country with a range of barren-looking mountains running parallel to the road about two miles to the west. There is a line of fine old pine-trees lining the road, or close by where the old road ran ten years ago. We have a splendid view of the valley before we descend the hill to the bridge over the Omaru- (or Daimaru-) gawa, and we shortly afterward reach Takanabi (15½ *ri*), where we should have got a fresh horse. But there was not one to be had in

the place, so the groom tried to make the horse swallow, as a stimulant, three eggs, which he broke into a bamboo tube. The poor animal got down about one-third, and distributed the balance over the groom and his companions. Meanwhile we had a look at the row of "officers' houses," hedged in with young bamboos, and at the one street, long, and filled with shops. Then we start again; and the road runs at the foot of a range of wooded hills with the sea occasionally in sight to the left through the trees, while to the right the mountains have receded. Then we come to a river locally known as the Omushi-gawa, two branches of which we cross by bridges, and we continue on an excellently-kept road to Miyazaki, about twenty-three *ri* or fifty-six miles from Nobeoka.

About two or three miles before reaching the Seiwa Kwan, where we put up, is Miyazaki-jinja, whence a straight road leads, northwest half a mile, to a temple connected with the birthplace of Jimmu Tennō. At the beginning of this road there is an old wooden *torii* similar to the one at Miyajima, and as you approach the temple there is a fine stone bridge to cross, and then a smaller stone one over a miniature moat. Miyazaki itself has wide streets and houses of two storeys roofed with tiles set in white cement. The weather had favoured us, and the day had been a perfect one; but it was warm at night now that we had entered into the month of May, and the mosquitoes were beginning to be troublesome.

We left Miyazaki on the 5th of May, "The Boys' Festival," when a gigantic paper carp (*koi*) is suspended from the top of a tall pole at each house where a boy has been born during the preceding year. Our journey continued in a *basha*, crossing the Ōyodo-gawa by a bridge, ascending the valley on the right, or south bank, and forty minutes later crossing another branch in a boat. Another forty minutes brought us to Takaokamichi, where we changed horses and followed the left bank of a small river. An hour later we arrived at Yamashita, and another hour passed before we changed to another *basha* which in a quarter of an hour brought us to the summit of the pass leading from the valley of the Ōyodo-gawa, "the home of wild pigs," which reminds

one very much of the Thüringer Wald in central Germany. From Tokajo there is an almost continuous avenue of old pine-trees for five miles to Miyakanojo, which consists of one long and wide street.

We had taken nearly eight hours to do the thirty-seven miles from Miyazaki to Miyakanojo, where we saw an exhibition of *jūjūtsu*, the Japanese art of self-defence, at a "Fencing School" where the science is taught. The Japanese believe that an expert in this art can "overcome an assailant greatly his superior in strength and weight;" but, while the knowledge of it is valuable, and its practice an excellent exercise, I am convinced, from what I saw of it in theory and practice, that it will not compensate for lack of strength or weight, if the man possessing the latter qualities is equally quick and uses his powers. Its practice depends on twists and throws, and it is assumed that the expert in the art always succeeds in getting the first "hold," and that the assailant is the slower-moving man of the two. For example, the expert lies on his back, presumably asleep, and wakes up to find an assassin kneeling across his chest with one hand on his throat and the other holding a knife upraised which he is about to plunge into him. The expert is supposed to escape the blow, and overcome as well as disarm his assailant. And so he can if the assailant pauses long enough with arm upraised, and permits the expert to obtain such a hold as will enable him to twist his adversary's arm. But in a case of such proximate peril "my sympathy would be with the under dog, but my money would be on the upper one." In fact, *jūjūtsu* is more theatrical than practical, and does not go as far as boxing to equalise inequality of size and strength; although the learning of it, like boxing, affords good opportunity for developing the muscles and increasing the rapidity and effectiveness of their use. The statement that "the force of the enemy is the only means by which that enemy is overcome" is remote from the art of *jūjūtsu* either as taught or practised.

On the west coast of Kyūshū we saw very few jinrikishas, the greatest number passed in any day being four. Horses

being more plentiful, merchandise is transported by cart or pack-horse instead of on coolies' backs. Occasionally one sees a bullock drawing a long, narrow cart, mounted on solid wooden wheels about six inches wide and two feet in diameter, looking for all the world like a ladder balanced on a lawn roller. These are steered generally from behind by pushing against the side; and the bullock is guided by the cart. And this answers just as well as the pulling of saws and planes, instead of pushing; or the turning of screws to the left instead of to the right; or the use of picks with only one head; or the employment of spigots or faucets which are closed when the key is straight, and open when it is crosswise.

After leaving Miyakanojo we passed through a curious valley, walled in with precipitous cliffs, along the face of which the road is scooped out. There followed a ride of nearly twenty miles across a broad table-land, to the north of which can be seen the smoking summit of Higashi Kirishima, a volcano rising over fifty-five hundred feet above the sea. Then the road, cut in the side of the mountains overlooking the Gulf of Kagoshima, rapidly descends for about five miles to Shikine on the shores of the gulf. In twelve hours and twenty minutes, from start to finish, we had covered over sixty-one miles. We had a six-mat room, infested with fleas and big spiders, at a dirty inn called Iwahige, whose proud landlord bore the name of Umasuke.

CHAPTER XIX

SATSUMA AND WEST KYŪSHŪ

Kagoshima. Old Satsuma and New. Faience. The Road to the North. The Rapids of the Kuma-gawa. Yatsushiro-ware. Arita Porcelain. Old Swords. The Japanese Bruce. A Silk-factory. Coal. The Korean Question. The Anglo-Japanese Alliance.

THERE is a splendid coast road from Shikine around the shore of the landlocked Gulf of Kagoshima with the island volcano of Sakura-jima, nearly four thousand feet high, blocking the view to the south; and Kirishima looming up to the northeast. Tobacco and blue barley seem to be the favourite crops. From Kachiki at the most northern point of the gulf, the hills, beautifully wooded, come down close to the shore, along which the road runs for about ten miles through Tanoura to Kagoshima. There we put up at the Okabe Inn, which is furnished with electric lights, carpets, tables, and chairs. We arrived in time to have tiffin at the Kakumi-kwan, a restaurant in the European style, where the menu consisted of fried *tai* (very good), fried beefsteak, roast chicken, sponge cake, and very bad coffee.

The dialect spoken in southern Kyūshū was rather puzzling to Nagura, whose fine phrases, learnt in a Tōkyō temple, were somewhat at a discount; but while the people there were rougher than any we had yet met in Japan, they seemed to be, on the whole, well disposed to Europeans. But the Satsuma men were formerly bitterly opposed to European influences, and in 1877 headed a rebellion which was only put down after many months' hard fighting, and Kagoshima was the scene of the final events of the campaign.

We passed the Loyalist Cemetery on our way from Tanoura, after visiting the pottery of Oniwayaki, where the

manufacture of crackled faience is carried on much in the same way as it was by the Korean immigrants three hundred years ago. The crackled glaze as now made is of a deeper pink, or a more brilliant black, than the ancient ware.

At the time of our first visit they were executing an order from a Japanese nobleman for a flower-vase three feet high and nine inches in diameter, modelled in the form of the roots and stem of a giant bamboo. In order to be sure of a single vase perfectly finished, they had made ten or a dozen vases, of which all but one had come uncracked from the first baking. The application of the liquid glaze to the biscuit was made by dashing small quantities of the one over the other in the following manner. The vase was placed in a shallow tub filled to the depth of about six inches with the glaze, which was ladled out in bowls made from cocoanut shells, by three men, who stood around and steadied the vase with the left forefinger, while at the word of command they closed their eyes and threw the contents of the bowls at the vase. This was repeated until the foreman thought a sufficient amount had stuck to the biscuit, when the vase was taken away for the final processes. Its appearance was not unlike the well-known advertisement of a prominent London manufacturer of inks. We asked the foreman if this blotchy glazing was more highly prized than would be one more evenly applied, and he informed us that the case was quite the contrary, and that it was the difficulty of securing a surface evenly glazed that made it necessary to make so many pieces in order to produce one of the required finish. He further informed us that this method of applying the glaze to larger pieces was the one in use from time immemorial, and that he knew of no other way. I suggested that a tub be built of somewhat greater height and circumference than the piece to be glazed, and that the piece be immersed for the requisite time which, with the amount of glaze necessary to be used for a piece of a given size, would quickly be determined by experience. This simple expedient had never occurred to them, and they not only adopted it at once, but showed their gratitude for the suggestion in a very practical

manner when I visited the manufactory again the following day.

The glaze-cream or liquor is made of a mixture of impure fatty clays, together with rocks rich in magnesia. The finely crackled glaze made here in such perfection is also manufactured in many other potteries in Japan, and more particularly in those at Awata near Kyōto, where the faience is made which is known as "Modern Satsuma." But before the glaze is applied, and the final burning in the kiln takes place, there are many other processes. Faience (or *fayence*, named after the Italian town of Faenza) is one of the many varieties of pottery, all of which are made of a mixture of infusible earths which remain opaque after being burnt in the kiln. The earths are reduced to a pap, mixed in the state of cream, dried to the consistency of dough, and left to disintegrate or "ferment." Then it is kneaded to a tenacious, plastic state, and fashioned on the potter's wheel. The rough pieces are dried, and if necessary turned and polished on a lathe, and dried again before being sent to the kiln enclosed in earthenware boxes, or saggars, in which they are baked or "fired." Pieces that are not circular are pressed out of the dough in moulds, or "cast" hollow by pouring the slip (dough reduced with water to the consistency of cream) into plaster of Paris, or other porous moulds which absorb the moisture and leave the paste as a coating to the mould. "Egg-shell" china is made in the latter manner. Pieces requiring to be joined are cemented together with slip before the first baking.

Satsuma-ware reached its finest period in the first half of the nineteenth century, and pieces over fifty years old are difficult to buy, either in Europe or Japan. Undoubtedly genuine pieces will fetch higher prices in the latter country than anywhere else. Since the first Korean potters were brought to Satsuma, after their country had been overrun by Hitoyoshi in 1592, this pottery has been the property of the noble Shimazu family, and from here, and the Tchin-ju-kwan factory at Tsuboya, on the other side of Kagoshima, has come the finest Satsuma-ware. Goods of an inferior

finish are made at the Shosetsu pottery, which we also went over on our way back to Kichiki.

From the latter place we took the road to the north, and for an hour and a quarter our *basha* toiled up the hill. Then we halted to rest the horse and admire the scenery. To the south Sakarajima lifted its smoking cone; to the west we caught glimpses of the road by which we had come around the gulf from Kagoshima; while close at hand, to the east, rose a densely wooded hill; and at our feet a pretty little cascade tumbled into the valley below. The road continues to ascend a steep, narrow, and well-wooded valley, for another two hours, to the summit, from where there is a more distant view of the Gulf of Kagoshima, as well as an outlook over a valley lying to the east. A large crowd, mostly children, collected to see us at Yokogawa, where we stopped for a few mouthfuls of biscuit and cheese from our lunch basket; and the inhabitants displayed great interest in our consumption of tinned butter, which was something entirely unknown to the good people of the village. Continuing on our way, we saw, to the east, the steam from the hot sulphur-springs on Kurino-date; and after passing through the village of Kurino, we began to ascend the valley of the upper Sendai-gawa, which is here a small stream flowing for part of the way over a rocky channel between wooded hills. Thence through Yoshi-mitsu to Yoshida, about twenty-six miles from Kichiki, a distance, uphill nearly all the way, which we had travelled in a *basha*, over a very good road, in six and a half hours. The Kuromatsu Inn at Yoshida had two new eight-mat rooms which we secured, but the rest of the inn was dirty and evil-smelling, the kitchen being particularly bad.

From Yoshida to the summit of the divide between the waters of the Sendai and Kuma rivers the road is fairly good, and our *basha* took three hours to do the six miles to the pass, where the view is disappointing. The north side of the mountain is heavily wooded, and the road very bad for about a mile; then the trees become more scattered, and the road improves. From the pass it is down-hill all the

way through Okoba to Hitoyoshi, about nineteen miles, which required nearly four hours to cover; but we had come the whole twenty-five miles with the same horse. The road is uninteresting from a scenic point of view, but the district it runs through is far out of the beaten track of even Japanese travellers, and the conservative temper of the inhabitants of it makes them cling to old customs and methods which are old-fashioned to Japanese and curious to European travellers.

The machinery for husking rice with its cog-wheels, lever, and hammer, all made of wood, which we saw worked by water in Settsu and other provinces, is considered antiquated by progressive Japanese; but in the provinces of Higo and Ōsumi we saw still more primitive wooden machinery for the same purpose worked by hand and foot power. The policemen were very particular, in southern Kyūshū, about passports, although they were to become a thing of the past in a few weeks, and we had ours examined five or six times a day. The majority of the inns on the road to Hitoyoshi were "firewood inns" (*kichinyado*), where only shelter and firewood are provided for the guests, who must bring and prepare their own food.

The descent of the Rapids of the Kuma-gawa by boat from Hitoyoshi to Yatsushiro takes about nine hours and a half, the distance being over forty miles. As we planned to catch the 6.20 P.M. train from the latter place to Kumamoto, it was necessary to make an early start, and we engaged our boat, with two boatmen, the night before. The charge was four yen. "The Rapids" are very tame, the current running only about five to six miles an hour; but for all that, the trip is well worth taking, as the scenery is pleasing and, in places, fine, particularly at one point, Kiomasu Iwa, where bold wooded cliffs come down to the river, and a waterfall tumbles over the rocks. About five miles farther down there is a cave with an opening about fifty feet high and seventy-five feet wide. You can penetrate over rocks and under stalactites for about a hundred feet, when you come to the edge of a cliff which drops precipitously to a deep pool

of water about fifty feet below. Between the mouth of the cave and the river is a smaller cave mostly filled with water, which is fed by, and is on the same level as, the pool in the larger cave. There are fish in the smaller cave, and presumably in the larger one which is called Kōnose-no-Iwa-dō. Near here we saw some small birds with apparently only one leg, and our boatmen declared that they have only one; but we were unable to substantiate this statement. We are, however, able to contradict Sir Rutherford Alcock's assertion that the birds of Japan have no song; for, while it is unusual to hear singing birds in any part of the country, one does occasionally hear the *uguisu*, the Japanese "nightingale," and we heard its note frequently on the Kuma-gawa, as well as the less musical note of another bird. Later on we heard the cuckoo on Bandai-San. We saw a manufactory of Portland cement, established about 1891, near Yatsushiro, where the river is confined between dikes planted with trees. The materials used are limestone-rock from an island locally known as Ushima, and clay from the "saltings" near at hand, burnt together in kilns with coal from the island of Takashima.

At Yatsushiro we bought some of the peculiar faience made by Ueno Yayichero at Takata-yaki, Takata-mura, Hira-yama. This faience, generally known as "Yatsushiro-ware," is decorated with designs in white, and has a brilliant, but thin, pearl-grey glaze very finely crackled. It is very striking in appearance, and is more usually made on Japanese than on foreign models.

At Kumamoto we found the Togi-ya full, owing to a military festival, so we found rooms at the Waka-ya, which we left early in the morning to roam about the broad, tree-planted streets of the town and visit the castle grounds and the park. A few moments were spent at the Shintō temple, Katō-sha, on our way to the railway station, where a large number of students were lined up on the platform to bow to and cheer some officers leaving by our train. We had fine views of Shimabawa Gulf on the way to Tosu, where we changed trains, and of Ōmura Gulf on the road to Nagasaki,

where we put up at the Nagasaki Hotel. A visit to the workshops of Yezaki, where we saw tortoise-shell welded like iron, manipulated into various articles, and carved in delicate designs, led to some purchases. We spent the balance of the day exploring the town and neighbourhood of Nagasaki, and then went by train to Arita to visit the porcelain manufactory of the Koransha, a company which was established in "the seventies" to take over the business of Fukagawa and others.

The Koransha has long since given up the old marks on its porcelain, and now uses a blue one in the shape of a small spray or flower. Many of the eighteen factories existing in this neighbourhood a hundred years ago have been closed, among them being the Seiga Kwaisha, which had stopped recently. The factories in the vicinity of Arita, formerly called Tanaka-mura, owe their origin to the same influences as those of Satsuma; namely, Koreans brought over after the war at the end of the sixteenth century. But as early as 1513 the art of making porcelain was introduced direct from China by a Japanese who studied it in the Chinese factories. About the middle of the seventeenth century these wares began to be exported from Arita. The Dutch called them Hizen, after the province in which Arita is situated; and they afterward became known as Imari-ware, from the seacoast town eight or nine miles away, from which they were exported. During the period between the years 1650 and 1800, and even later, as long as the Dutch had control of the trade, the production shows the influence of Dutch taste in the decorations. Pieces of this period are known to collectors as "old Japan."

The name porcelain seems to have been derived from the Italian word *porcellana*, a white shell which porcelain resembled in colour, and which was supposed to be used in its manufacture. The art was introduced into Italy from China toward the end of the sixteenth century, and the earliest examples of European porcelain which are known to exist are those of the "Medici Porcelain," which was manufactured during the ten years previous to 1587. This was

"soft" or "tender" porcelain, which has a vitreous body, rendered opaque and less fusible by a mixture of some calcareous clay. The paste has no tenacity, and was extremely difficult to work, and it was covered and penetrated by a vitreous glaze. It was not until the beginning of the eighteenth century that true porcelain was made at Meissen, near Dresden, and it only began to be made in France about 1770, before which time the French porcelain was all "tender" (*pâte tendre*).

All the materials for the manufacture of porcelain are found near Arita, where there are deposits of the infusible kaolinic clay and the fusible feldspar (*petuntze*), as well as other clays required for the glaze. These are still crushed by water-power working directly on a lever. The dough is much less plastic than pottery dough, and therefore much more difficult to work on a wheel or lathe. The pieces are dried and baked in the kilns, each piece requiring a separate saggar, and as they are apt to soften or sag in the fire, supports are placed in the saggars for large pieces. The biscuit is then painted by hand, by stencil, or paper-prints, and is dipped in the glaze or the glaze poured over it, and then baked again in saggars. The Chinese porcelain is merely dried, and not put in the kiln until the glaze is applied; but it is then very porous, and is only dipped into the glaze-pap an instant. If there is enamel or "bat"-printing to be applied over the glaze, or if there is gilding, there is a third baking in a muffle-kiln. The gold is afterward burnished by rubbing it with some smooth, hard stone, such as cornelian or agate. The kilns, which must be raised to a white heat, are fed with small dried wood billets thrown in through a slit in the doorway. The eight kilns of the Koransha were all busy, being chiefly engaged in making porcelain insulators for electric light and telegraph wires. There is in the vicinity another row of kilns, thirteen in number, and also a few scattered single kilns. There is also an art school at Arita, where boys of eleven to fifteen years of age are taught free-hand drawing from nature and from prints. We saw one boy finish a capital iris, flower and leaves, in forty-five minutes.

From Arita we went by train to Futsukaichi, and by jinrikisha to the Izumi Inn at Dazaifu. At the Tenjin Temple we fed the fishes, ducks, and tortoises with popped beans from the three bridges across the pond, whilst the priest in charge of the temple museum unwrapped the treasures for our inspection. We saw a number of ancient and mediæval swords made by the famous makers of the olden days, when the processes of manufacture were kept a profound secret, and the Japanese smiths turned out blades second to none in the world, and when rigid sumptuary laws made it almost impossible for a *samurai* to make any display of wealth except in his arms. So there arose a class of sword-smiths who passed the art of making the blades down from father to son, and whose names and trade-marks on the *tang*, — the part of the blade inserted in the hilt, — are sought after by all Japanese collectors. The names of Miochin, of Kanetsune (beginning sixteenth century), of Muramasa, of Musachino-taro (end sixteenth century), and of Masamune are justly famous.

The secret of the ancient process of manufacture is now well-known, and modern smiths can forge blades just as good, and imitate any maker's name on the *tang* so successfully, that the greatest experts in Japan are deceived by the counterfeits. It seems that the fine temper of Japanese blades is secured by the process of repeatedly heating, beating out, and doubling small bars; welding four such bars together and again doubling them over, welding, and forging the combined bar until the finished blade will consist of hammered metal in countless layers, which require the strongest microscope to distinguish. In this manner were the ancient two-handed swords with a double edge (*tsurugi*) forged, as were the long and short swords (*katana* and *wakizashi*) carried in the belt. Although a good blade (*mi*) was the first consideration, it was in the ornamentation of the hilt (*tsuka*) and the scabbard (*saya*) that wealth and luxury could be displayed. The wooden hilt covered with shark's skin has a metal top (*kashira*) held in place by silk cord, which interlaces the hilt down to the guard (*tsuba*). Be-

tween the cord and the shark's skin are inserted ornaments (*menuki*) to cover the places where the rivets to hold on the shark's skin are placed. The wooden scabbard might be of the finest lacquer protected with a metal end (*kojiri*), upon which the goldsmiths' best work had been expended. The silk braid (*sageo*) on the handle, as well as the *tasuki*, used when in action to tie back the sleeves and tied in a war-knot (*tachi-musubime*) on the scabbard afterward, would be the product of the best looms. There would be sword-bags (*tachi-bukuro*) of silk, and sword-racks (*katana-kake*) of carved wood or lacquer. But it was on the *kashira*, *menuki*, *tsuba*, and *fuchi* (which is an oval ring fitted round the hilt next to the *tsuba*) of the two swords that the metal-worker lavished his best work in gold, silver, and bronze. And the owner of a pair of good blades might have many complete hilts for each, as the parts are all interchangeable; and a bamboo rivet through the hilt and the *tang* is all that is required to hold them together. This rivet can be pushed out, and the blade, the ring, the guard, and metal collar round the blade detached. All this the custodian shewed us, pushing out the bamboo rivets and replacing them, with a special little tool; wiping off the oil-of-cloves with which the blades are covered, and polishing them with powder from a silk pounce-bag tied to a short stick (*ūchiko*), before handing the swords to us for our inspection. The long swords (*katana*) measure twenty-eight inches from guard to point, the back of the blades are three-eighths of an inch thick, and the hilt nine inches long. The short swords (*wakizashi*) are, respectively, nineteen inches, a quarter of an inch, and six and a half inches. The long sword has a recess in the scabbard for the *kōgai*, a sort of skewer, said to have been used to leave in the body of a dead enemy, which makes a very good paper-knife. The scabbard of the short sword has a similar recess to hold the small knife called *kozuka*. The exhibits included *himo-gatana* and *aikuchi*, — daggers with blades nine inches long. There was also a bronze figure of Confucius to be seen in the Tenjin museum; and many large bronze and stone figures of animals in the grounds.

At Kwanzeonji, where there is a gigantic image flanked by four statues of the Horse-headed Kwannon, we were shown a collection of curious old masks and some specimens of the beautiful calligraphy of Ono-no-Tōru, whose story points the same moral as that of Bruce and the spider. It appears that he used his brush very badly, and was despairing of making any improvement in his handwriting, when he noticed the efforts of a frog trying to climb a willow-branch that was hanging into the water. Scores of times it tried, but slipped back again as often, until at last its struggles were rewarded with success. Ono-no-Tōru persevered until his calligraphy became famous for its freedom and elegance.

After a climb up Tempai-zan, for the sake of the view, we took train to Hakata, where we rode through the public gardens to the temple of Hakozaki Hachimangū, and then to Matsui's silk-factory. The looms are all worked by hand (or foot) power, but Matsui has a great reputation throughout Japan for the richest and heaviest silk sashes (*obi*), some of which sell as high as thirty yen (£3). What is particularly prized is the *obi* for men of silk with a different pattern on each side, and of such heavy texture that it will quickly unfasten even when its wearer is suddenly immersed in water. Such an accident was of frequent occurrence to travellers in Japan before the days of railways, when streams were crossed on men's backs. Matsui also profits by the custom according to which the usual offering of a prospective bridegroom to his betrothed is a silk *obi*. Among other things, we bought silk handkerchiefs with figures of flowers and birds produced by dyeing each thread in the proper place before weaving them, a process called *e-ori-komi*.

From Hakata we went to Moji, the centre of the coal export trade. Here and at Wakamatsu, a short distance along the coast to the west, the coal is heaped up ready for shipment, and we were informed that there were at these two places 1,200,000 tons costing about 8*s*. a ton laid down at the port. This tonnage is about 18 per cent of the amount mined in 1898, and about two-thirds of the tonnage exported

in that year, exclusive of coal sold for ships' use. As the export value in 1898 was about 13*s.* 6*d.*, there seems to have been a good profit made by the trade at the shipping ports of Moji and Shimonoseki.

At Moji we left the island of Kyūshū and crossed over to Tokuyama in Suwō province, on the Main Island, by steamer which traverses the Suwō Nada in five hours and a half. They were celebrating at our port of departure, and at Shimonoseki on the other side of the Strait, the seventeen-hundredth anniversary of the sailing from Kyūshū of the expedition under the Empress Jingō, which resulted in the conquest of the greater part of Korea, some parts of which remained subject to Japan until the end of the fourteenth century. Then China became paramount for two hundred years, until Korea was reconquered by Hideyoshi, only to revert, forty-five years later, to China, which claimed it as a vassal state until the recent war with Japan. During the early periods of Japanese supremacy, Korea was the medium through which Chinese arts, letters, and science, and the Buddhist religion, became known to the Japanese people. To-day Korea is independent, and it is said that the Koreans do not love the Japanese. But there were over fifteen thousand Japanese in Korea at the end of 1899; and it is to this country that the stream of Japanese emigrants is directed, and to which manufactured goods are exported in exchange for raw materials and foodstuffs. Japanese currency is largely used throughout the country. Korea is a favourite field for the enterprise of Japanese merchants, and the constant care of Japanese diplomatists who look with jealous eyes on Russia's advance to its borders, and are prepared to prevent, by force of arms if necessary, the exercise of any control by another power. By tradition as well as by recent events, through sentiment and interests, the Korean question is of even more paramount importance to Japan than the Tripoli question to Italy, the integrity of Afghanistan to England, the Lost Provinces to France, or the Monroe Doctrine to the United States.

The immediate effect of the Anglo-Japanese alliance

is to secure the integrity of Korea, as well as of China, and to relieve the Japanese government and people from the deadly fear of Russian aggression. The alliance not only strengthens the Japanese government in its relations with foreign powers, and promotes its growing influence in China; but, more important still, strengthens the Japanese government against its own people, and will enable it to successfully resist a wave of popular excitement that might, if it felt less secure in its position, sweep the country into war. There has always been the danger that Japan would seek a war with Russia in order to test its strength against a European power. Now that Japan has an ally to consult, its diplomacy will have a tendency toward greater caution; its armaments may be continued with less feverish haste; and the alliance will make for peace in the Far East in the same manner and for the same reasons as the Franco-Russian Alliance has upheld the cause of peace in Europe. The treaty with England has not only been a striking achievement of Japanese diplomacy, but a direct and proximate benefit to the Japanese government and people. The benefits accruing to England from the alliance are not so apparent; but it is too soon to conclude that the practical advantages are all on the side of the Japanese, or that the only gain to England will be an increase of prestige in the Far East.

CHAPTER XX

THE MAIN ISLAND FROM TOKUYAMA TO NAGOYA

Kōbe. Across Country. "The Ladder of Heaven." A Rough Passage. Lake Biwa. A Curious Tree. Beggars. Awata. The Temples of Ise. The Ise Ondo. The Kagura. Fine Scenery. A Portland Cement Factory.

THE Sanyō Railway, in course of construction to Shimonoseki, was finished to Tokuyama and open even as far as Mitajiri. We went by this line, in seven hours and a half, to Okayama, to see the famous Kōraku-En Landscape Garden, where the best effect is made by a tiny waterfall surrounded by a clump of bamboos. We found at Okayama an addition to our commissariat in the shape of tins of preserved Japanese beef, the "manufacturer" of which labels the tins with the following: —

"RECOMMENDATION

"The preserved beef being m
anufactured with first class
beef gurran-tees its purity
without anxiety of putiefa
c-tion dispite whatever ch
ange the air or cli-mate.
So the manufacturer
for its being convenient to
the travellers of both
land and sea, moreover
being used as an ordina-
ry food, recommends it to the
public as a part of economy."

The beef is better than the English, and worthy of a higher "recommendation." As might be expected, the English

used in Japan assumes queer forms, and in spelling English words the Japanese when in doubt takes his chance with an *e*. For example, at Kōbe, whither we went by train from Okayama, we saw the flag on the quarantine boat with the lettering "Health Oeicer," and the sign of a chemist's shop reading "Drueeist."

Our principal object in going to Kōbe was to replenish our stores and lighten our other luggage, for a trip across country to Ama-no-Hashidate, one of the Three Famous Views in Japan. But we took the opportunity of investigating the sights we had missed on previous visits. About a mile from the Oriental Hotel, are the Nunobiki Waterfalls, somewhat artificial-looking, and spoiled by obtrusive tea-houses. From the top of Sanago-yama, close to the falls, a good view can be had of the shipping in the harbour; but Kōbe itself, from this point of view, offers nothing striking. One's eyes were assailed by a species of small fly here, and, as these tiny pests are also to be found in many other places in Japan, it is well to be provided with a pair of goggles. At the hotel we sat down to a dinner of seventeen dishes, from the soup to the coffee, including fillets of schnappers, mountain thrush, and grilled chestnuts.

From Kōbe we retraced our route by the Sanyō Railway, which offers pretty views at first, where it runs near the shore, but afterward it is uninteresting, to Himeji, where there is a well-preserved old castle of seven storeys, surrounded by trees, and making, when seen from a distance, outlined against the hills in the background, a very pretty picture. The building is very high, and in this sense one of the largest castles; but its walls do not enclose as large an area as many others in Japan. From Himeji there is a railway up the valley of the Ichi-kawa to Ikuno, where we had a good eight-mat room at the Shibahashi Inn near the mouth of the silver mine.

From Ikuno, which is on the watershed between the Inland and Japan seas, to Yura, on the coast of the latter, is about fifty-two miles through a country largely devoted to sericulture; and mulberry-trees are to be seen all along the

route. Barley is also grown, and a little wheat. It took us twelve hours to cover this distance; but it was pouring with rain all day, except during half an hour at noon-time, and the police inspection of jinrikishas was fixed for the following day, so that it was difficult to get coolies to go very far from their villages. On the other hand, the road is mostly down hill, and we had two coolies for each jinrikisha, except between Kōmori and Tokatsu. This is our itinerary from Ikuno.

	miles	hrs.	min.
To Takeda by *basha*, resting on way at Tachiwaki, good road down valley of Maruma-gawa .	11	2	30
To Mōkata, 1¼ hours to Yanase at the top of the pass between the provinces of Tajima and Tamba, ¼ hour down hill	13½	2	0
Rest for lunch at Mōkata			45
To Amadzu, with fresh coolies and over an excellent road, to Kamezamatsu in 1¼ hours, and for 10 minutes over very bad road to Amadzu on Otonase-gawa	9½	1	25
To Kōmori with same coolies in a downpour of rain	8¾	1	0
Delay at Kōmori			20
To Ōgawa. Down west bank of Yuragawa with one coolie. Including delay of 45 minutes at Takatsu in getting coolies	8½	2	45
Delay at Ōgawa			15
To Yura	6	1	0
	51¾	12	0

We were refused accommodation at the Ōmori Inn, and also at the one opposite to it; and also were obliged to solicit the intervention of the police to secure us shelter. This they quickly managed, and we were given an eight-mat room whose only peculiarity was the absence of the usual alcove, (*tokonoma*). Once inside, we found that there were no other guests in the inn, but that every room was filled with the great flat baskets containing silkworms and mulberry leaves; and it was owing to the trouble and risk of moving these, that we were refused admittance.

There is a splendid road from Yura, through Kunda, along



AMA-NO-HASHIDATE, JAPAN.

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the coast to a tunnel which pierces the neck of the peninsula on the east side of the Bay of Miyazu. Descending a short distance down the hill from the mouth of the tunnel you get a view of Ama-no-Hashidate ("The Ladder of Heaven"). What you see is a line of pine-trees on a narrow strip of sand stretching across the mouth of an inlet on the opposite side of the bay. A powerful glass fails to disclose anything remarkable in the view from this side, so we continue down hill to Miyazu, where we leave our luggage at the wharf, and follow the road around the bay to Chionji, whence we are ferried across the five-hundred-foot channel to the point of Ama-no-Hashidate. We find ourselves on a tongue of sand about two hundred feet wide, and we walk under the double row of old pine-trees which cover it for a couple of miles to its base at the village of Ejiri. We had seen the "Ladder of Heaven," and had failed to be impressed by anything beyond the limitless imagination of the Japanese in finding wondrous beauty in the scene, and their boundless deception in the pretence. However, we had six hours on our hands, so we continued our walk up a steep and barren hill, across a plateau to a temple gate through an avenue of fine old trees, and up a flight of about one hundred steps to the summit of Nareaiji-san. The temple of Nareaiji is one of the "Thirty-three Places" dedicated to Kwannon, and like many of the others, totally lacking in interest; but the views from its weather-worn balconies are among the most pleasing in all Japan, and well worth the trouble of the journey from Kōbe. The "Ladder of Heaven" is not included in the panorama, but the bold promontories and peninsulas of the coast of the Province of Tango, the mouth of the Yura-gawa, the bays and gulfs closer at hand, the distant mountains, the surrounding trees, and the fleets of fishing-boats in the open sea, all combine to make a series of beautiful land- and sea-scapes which do much to console one for the disappointment caused by Ama-no-Hashidate.

We retraced our steps to where the road forks to the villages of Ejiri and Nakano, which are both parts of Fuchu-mura lying further to the west, and turned down the pathway

to Nakano, about an hour's walk from the temple. Thence to Miyadzu, which was *en fête* in honour of the visit of a royal prince, where we embarked for Kanaga-saki, the port for Tsuruga. This is an all-night voyage; and having had similar experiences in these tiny coasting steamers, we were prepared to sleep on deck, and generally to "rough it." Our steamer, the *Tansan-maru*, was of 52 tons' register, and had a nine-horse-power engine with boilers certified up to 65 pounds' pressure. The "first cabin" has a floor surface of 12 by 8 feet, and is 5 feet high. The vessel is entitled to carry 9 first-class passengers; 11 second-class; and 35 third-class, or deck, passengers. When we went on board there were 13 in the "first cabin" and 16 in the second, and the deck was equally overcrowded. However, we found a place for our rugs; and all went well for a couple of hours, until we got out of the lee of the land, and began to get dirty weather. Our crazy little steamer creaked and trembled at every wave, and pitched and rolled and shipped buckets of spray until the deck was too wet to lie on, and to add to our discomfort, it began to rain, in squalls at first, and then steadily. I procured, for a consideration, the purser's room on deck, a kennel 2 feet high and less than the size of a mat, and this I shared with the fleas from 10.30 P.M. to 4.30 A.M., when I had to give it up. At 6.30 we were off the light-house on Tateishi-zaki, and an hour and a half later we landed at Kanaga-saki.

We went to the Komechichi Inn at Tsuruga for a bath and breakfast before taking train *via* Miabara to Baba. The country along the railway is uninteresting; although there are occasional glimpses of Lake Biwa, and one more extended view which includes the island of Chikubushima, one of Kwannon's Thirty-three Holy Places. We made our head-quarters at the Minarai-tei Hotel at Ōtsu, where they have some tiny bedrooms furnished in European style, and an English-speaking cook who gave us many good dishes, and who came and sat with us while we ate them, so that he might gauge our appreciation of his cooking and at the same time practise his English. Lake Biwa (or Ōmi) has its "celebrated eight views" (*hakkei*), as have most other localities

in Japan; and, in common with the other *hakkei*, it is seldom that more than one of these "views" can be seen in the course of a season. The manner in which the list is made up may be gathered from the following catalogue of the world-famous *hakkei* of St. James's Park, London, which may be enjoyed from the suspension-bridge across the duck-pond: —

1. The Chinese Crisis at the Foreign Office.
2. The Trooping of the Colours at the Horse Guards.
3. The Jabez Balfour Scandal over Whitehall Court.
4. A Garden Party at Marlborough House.
5. The Changing of the Guard at Buckingham Palace.
6. The Evening Lights of Queen Anne's Mansions.
7. The Proclamation of Edward VII. at St. James's Palace.
8. Big Ben Tolling Midday.

However, we saw what there was to be seen of the localities of Lake Biwa's *hakkei*, such as the view from the obelisk at Miidera over the flat plains and barren mountains surrounding the lake; the bridges over the Seta-gawa; the pine-tree at Karasaki; Ishiyamadera, a pretty little temple whose grounds are filled with fantastic piles of dark rocks, situated on a hill covered with cryptomeria and maple-trees, the view of which is spoiled by a lot of tea-houses; and as many more places less interesting.

The pine-tree of Karasaki is said to be "one of the most curious trees in the world"; and so it is. Here is a tree of great age, with neither height nor proportion, distorted out of all natural shape, patched up with plaster, propped up with stones, and supported on a small forest of rough-hewn timbers. The trunk is about twelve feet in diameter, and might have reached the height of one hundred feet; but the tree has been forced into branching out laterally and, while it does this in every direction over a large area, the branches are unable to sustain their own weight, and must therefore be kept from falling by artificial means.

We found the same annoying flies at Miidera as at Nunobiki, and we also found beggars there. Beggars are not

very common, as the care of the ordinary paupers in Japan devolves on the family and not on the public, and, with the exception of those on the temple steps at Miidera, and the leprous rabble on the road to Kamakura, we seldom saw any. The poor people were very grateful for the smallest coin; but they did not beg.

It takes an hour and ten minutes to do the seven miles down the Lake Biwa Canal from Ōtsu, and two and one-half to three hours to get the boats back, by towing them in the open, and pulling them through the tunnels by means of a wire rope railing let into the right-hand walls. The first and longest tunnel takes twenty minutes to go through, then an open cutting for thirty-five minutes, during which you pass a pagoda and the mausoleum of a former Mikado, then a short tunnel for a minute, and five minutes later another tunnel, which takes seven minutes, and opens into a basin from which boats may be taken in cradles, by means of a wire rope cable, down an incline to the continuation of the canal through Kyōto. We spent the morning in Awata and Kiyomidzu, inspecting factories of porcelain and faience which have been located in these quarters of Kyōto for close on 250 years. One of the oldest existing factories is that of Takahachi Dōhachi, where imitation Arita-ware was made eighty years ago, and which now turns out faience as well as porcelain. Kanzan Denshichi produces only porcelain. Of the descendants of the original potters, Tanzan Seikai makes both varieties, while Hozan Bunzo and Kinkōzan Sōbei make only faience. The latter product is known as Awata-ware, and the porcelain as Kiyomidzu-ware. At Kinkōzan's factory we watched the potter turning his wheel with a short stick, and saw the nine large kilns whose fires were being fed through a narrow opening with carefully dried sticks of wood. Then we settled down in the showroom to select flower-vases (*hana-ike*), incense burners (*koro*), and other articles beautifully decorated by Keizan, Sozan, Ikeda, Matsuda, and Nakamura, all artists of local celebrity.

Upon the conclusion of our stay in Kyōto, we went by train to Yamada, in Ise, changing carriages at Kusatsu and

at Kameyama. The pilgrimage to the temples of Ise, the Mecca of all good Shintōists, is looked upon as a sacred duty, which, having been performed, entitles the pilgrim to a consideration and respect not otherwise readily accorded. The priests sell *kakemono*, inscribed with "lucky characters" and stamped with the temple seal, which are highly prized and carefully preserved by the pilgrim when he has returned to his home. The seal, which is used throughout Japan in place of a signature on all documents, legal or otherwise, is usually a square or round combination of characters "stamped" on the paper with vermilion ink.

There is a broad gravel walk from the railway station to the Gekū Temple, and, as you advance along it, you will notice that the policemen wear the uniform of the Mikado's special force at Tōkyō. One of them will probably inform you that photographs may not be taken without a special permit. The Ise temples are interesting not only as a religious but as an architectural tradition. Every twenty years the temples are rebuilt on alternate sites. Where the previous buildings stood in 1889 are tiny huts about three feet high, to protect the sanctums from pollution. The buildings are not repaired during their life of twenty years, unless they chance to be destroyed by fire, as the Naikū Temple was partially the year before our visit. What you see is a collection of huts constructed of timber upon ancient Japanese models which point to a Malayan origin. The roofs are thatched with *chamaecyparis* bark; and these huts, containing a few sacred emblems that are never shewn, stand in a field of clean stones and gravel surrounded by four timber fences which enclose an area of nearly two acres. Behind a screen there is an entrance in the first fence opposite a gateway with a very thin white curtain suspended over the opening. The excuse given by Viscount Mori's assassin in 1889 for his deed was that the viscount had some months before lifted the curtain with his walking stick, in order to obtain a better view, and in doing this had defiled the holy place. The viscount would, if alive to-day, have no difficulty in *seeing through* the curtain, so thin is its texture, or

around it when the lightest zephyr blows it about. But a still better view of the enclosure and the tops of the buildings can be had through the second fence and over the third and fourth, from a point a few yards to the right of this gateway. There is really nothing worth seeing in the way of buildings; but the trees in the grounds are magnificent, and the place is more impressive, more like a shrine for believers, and less like a picnic ground, than any in Japan. But the circus element is not done away with; it is only a little further removed from the shrine than usual.

Yamada has some special frivolities of its own. One is called "O Sugi O Tama," where you are invited to throw coppers at a girl's head for the amusement of seeing her agility in ducking. It seemed poor fun; but we threw the coppers only to find that they did not take the trouble to duck, but simply turned the face away. But it is at night that Yamada throws off all religious disguise, and comes out frankly as a place for dissipation and debauchery. The Ise Ondo, celebrated as a dance of great antiquity, and considered by some to be very graceful, is a thinly-veiled arrangement by which the brothel-keeper displays the inmates of his house for the approval and selection of his clients. You notify the proprietor of the "inn" where the "dance" is given that you desire to witness it; and, at the appointed hour, a "private maid" calls for you at your inn and acts as your escort. You are first taken to a waiting-room, and the maid brings in handsome old lacquer candlesticks (*shokudai*) and fire-box (*habashi*) and porcelain cups of Imari-ware for the tea, which is presently served. When all is prepared you are taken to the "dancing-room," which is a large square room hung round with lanterns on three sides. On the fourth side you take your place on the floor with a small table, for *sake* and other luxuries, before you. The floor on three sides is movable for a distance of three feet from the screens that serve as walls, and is slowly raised from below, until it is six inches to a foot above the rest of the room, and a smaller lacquer railing rises about a foot above this platform or dancing-stage. Six girls who compose the orchestra come in and sit before



THE TEMPLES OF ISE, JAPAN.
Photographed by Farsari, Yokohama.

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us in the hollow square. Two of them play on *samisen* with the plectrum, two on *kokyū* with bows, and two with the hands on drums. The orchestra plays a march in common time; and at either side of the room a dozen girls enter, hop up on the stage, and slowly advance around it until they meet in the centre. Here they stop and sway their bodies and hands, keeping time with the musicians who have now burst into song. Then the line is broken in the middle, and the two halves file past each other until the "dancers" who were at the ends are now at the centre, and the waves of the hands and swaying of the body are repeated during a few minutes before the "dancers" file off, and the show is over. You are taken back to the waiting-room, and if you ask for your bill, you will find a charge of three and one-half yen for the dance, about three yen for sundries such as tea, cakes, *sake*, and cigarettes, and you will "tip" the private maid half a yen, making seven yen in all. You will have been given a very accurate coloured picture of the dance; and you will wonder as you look at it why it should be so freely patronised, and to what it owes its popularity. But if you are better posted, you will use your picture for the purpose of noting on it the girl or girls with whom you desire a closer acquaintance; and, when you return to the waiting-room, you may request the maid to bring the girl who was, say, fourth from the right end. The maid goes off and presently returns to say that number four is "engaged," so your second choice is the second from the centre on the left, and the maid goes off again and fetches her. She tells you her name is Shinaji ("Real Sweet"), that she is eighteen years old, and has been an inmate of the house since the age of eight, when she entered as a prostitute's servant. Shinaji is very short, but so generously developed as to lead us to suspect that she has deducted at least two years from her age. Shinaji, or whoever you have chosen, will lose no time in asking you to her room; before entering which she will change her dancing costume for a more convenient garb, and rub the red paint off her lips with a piece of paper. If you speak a little Japanese, Shinaji may seize the occasion to

improve her knowledge of English by requesting you to translate for her such words, mainly physiological, as will assist her in her profession, and she will repeat them carefully, and note the sounds on a slip of paper. When you are ready to leave, the private maid escorts you to your inn (in our case the Abura-ya), where the rats, mosquitoes, and fleas are your only bedfellows. The next morning at breakfast you may receive a letter from your companion of the previous evening, a scroll a yard long and six inches wide, thanking you for your patronage, and trusting to see you soon again. But we had made other arrangements, and after leaving the inn, provided with a printed letter of introduction to innkeepers in towns we intended to visit, we went to the Naikū temple to see what is really an ancient religious dance.

The *kagura* is performed at many Shintō temples, but nowhere, perhaps, with such pomp and ceremony as at Ise. There are three grades, to suit various purses, for the dance is given only upon the order of some one who pays the bill; but the difference between the "small" and the "great-great" is only in the numbers of performers employed. In some places you sit in the open air in front of the *kagura-dō;* but at the Naikū temple you sit at one end of a large room where you are partitioned off by a light wooden railing. You must sit upon, or cover up, your feet, and keep them away from the direction of the "god-shelf." When you are in position a priest enters bearing a branch of *sakaki*, the sacred Shintō tree used at festivals and funerals, and after bowing to the altar he turns to you and waves over you the *sakaki* branch while he mutters the formulas of the ceremony of purification (*harai*, or driving away of evil spirits). He withdraws; and six other priests, wearing the ancient Korean cap, made apparently of black wire-gauze, enter and take their places, three on each side of the room near the altar. Two of these play upon reed instruments, two on the *koto*, which is a sort of harp or zithern placed flat on the floor before the performer, and two manipulate the drums and wooden clappers. The musicians struck up, and four little girls, about ten to twelve years of age, made their entrance.

They are clad in white kimono over flowing red silk trousers (*hakama*) which are about eighteen inches longer than their legs, so that when they walk their feet are concealed and they seem to be advancing on their knees. At the neck are folds of white over red. Their faces are painted in the formal dead white which extends just behind the ears, and ends in a straight line on either side, leaving the back of the neck in its natural colour. Their hair is combed out behind and tied with a cord and tassel, and they wear gilt (probably paper) tiaras with a twig of *sakaki* sticking out above. Two of them, in addition, carry in their hands branches of *sakaki* decorated with ribbons. Two other girls without the tiaras or ribbons, but otherwise similarly dressed, bring in food and other offerings to the first four, who advance in couples to the altar and there deposit them. When all the offerings are placed on the altar the white-robed chief priest, wearing the horse-hair gauze cap of the pattern formerly worn by the Mikado, slowly walks in, advances to the altar, reads some "golden words," and slowly retires from the room. Then the first four girls do a *pas de quatre*, which consists of a few swaying movements of the arms and body, and afterward bring back, in couples, from the altar, the offerings of food and drink, which they place in the hands of the other two girls. This finishes the "dance," and the girls and musicians depart; but the priest who performed the *harai* ceremony now returns and presents to you the food-offerings, together with the little red saucers of unglazed earthenware (*kawarake*) upon which they were carried to the altar. He also serves you with as much *sake* as you require; and you take your departure from the Temple of the Sun Goddess, Amaterasu.

After a stroll through the grove of splendid old trees surrounding Naikū Temple, we started on a four hours' walk to Futami. We first crossed the little stream, where the pious pilgrims coming from the opposite direction perform their ablutions before approaching the shrines. Then began the easy slope of Asakuma- (or Asama-) yama, which we ascended steadily for a couple of hours. We were rewarded by ex-

tensive views from the *oku-no-in* or "back-gate" and from the Tōfu-ya, a tea-house at the summit, which from an elevation of 1300 feet affords a vast panorama of the mountain ranges of sixteen provinces to the north and east, with the Bay of Owari in the foreground. On a clear day Tateyama in Etchu, and Asama-yama in Kōzuke, both over 160 miles away "as the crow flies," can be easily seen to the north-east; while Fuji's cone, the upper part of which is still covered with snow, nearer by at least fifty miles, and more to the east, towers 12,400 feet above the level of the sea. After tiffin at the inn at Futami we went along the seashore to see the trumpery little Myōto-seki, two rocks, connected with ropes of straw, which are almost submerged at high tide, and left exposed at low water.

The road from Futami to Toba is a very pretty one, winding its way between a number of characteristic Japanese hills on the seashore. The view from Hiyori-yama is certainly one of the most beautiful in Japan. It is less extended than that from Asakuma-yama; but Fuji is in the background, and Owari Bay, strewn with islands and studded with sails, spreads from one's feet to the distant north; and, with one's back turned to Fuji, there is a scene of hill and dale that does not suffer by contrast. We had intended to go by steamer from Toba to Shingū, to visit the waterfalls of Nachi, the highest in Japan, and a prominent landmark for vessels coasting from Kōbe to Yokonama. But we found that the steamer would not leave for at least a week, that even then there was considerable uncertainty as to its sailing, and more as to its return, so we gave up the excursion and started for Nagoya.

On the 23d of May barley was being harvested in Ise, and the rice being planted out. The terraced fields, after having been ploughed, spaded, and hoed, had been reduced to liquid mud by the treadings of man and beast; the straw from last year's crop and a liberal dressing of night-soil had also been trodden in, and about two inches of water covered the ground. A thin rope was stretched across the field to mark the rows, and the green paddy was being brought

from the seed-bed and transplanted in bunches of five or six blades.

We visited the Portland cement works near Yamada, and were cordially received by the manager, who had been, he said, with Armstrong's at Newcastle. He told me that there were twenty works in Japan, producing an average of about eighty casks of Portland cement a day, or in all, nearly one hundred thousand tons per annum. An increasing proportion of this is being exported to China and other parts of Asia, and even to San Francisco, and the export value is given at about 22 yen (or 44 shillings) a ton of 2240 lbs. The limestone is crushed and mixed with clay, from "saltings" near by, which has been dried on the drying-floors, and with underburnt clinker, all in carefully weighed-out proportions. The mixture is ground by large edge-runners to an impalpable powder, and passed through a hundred-mesh sieve, that is to say, one with ten thousand holes to the square inch. The powder is made into a stiff paste with water, and pressed by hand into small bricks, which are dried and burnt with coal in bottle-shaped kilns. There were six such kilns at this factory. After the burning the cement-clinker is carefully picked, and the underburnt pieces thrown out. The clinker is then ground, and the cement passed through a hundred-mesh sieve, stored eighteen inches deep in the warehouse, and there turned over with shovels during a period of three weeks, at the end of which time it is filled into sacks or casks.

The railway to Nagoya, by way of Tsu, Kameyama, Yokkaichi, and Kuwana, passes through a flat country, whose principal spring crops are barley and rape-seed, around the western coast and the head of Owari Bay.

CHAPTER XXI

NAGOYA AND HAKONE

Cloisonné and Porcelain. The Castle. The Hongwanji Temples. Maiko and Geisha. The Game of "Go." The "Fox" Game. Chon Kina. Shidzuoka. The Waterfalls of Kami-ide. Mount Fuji. The Maiden's Pass. Miyanoshita. Hakone. Atami. Camphor. A Fishing-fleet steered from the Shore. Over the Mountains.

NAGOYA is a great mart for cloisonné and porcelain. Most of the latter comes from Seto, about two hours away by jinrikisha. There pottery has been made from time immemorial, and there the art of making porcelain was introduced from China toward the middle of the thirteenth century. At the present time the manufacture of porcelain is mostly on foreign models for export. Of the cloisonné makers of Nagoya, Hattori exhibited the finest examples of delicate workmanship in brilliant enamels, and good work was shown us by Hayashi, Kawaguti, and Tomiki, while Andō was experimenting with "wireless cloisonné." Hattori also made a specialty of porcelain vases decorated with carved and polished lacquer.

The castle may only be visited by means of a passport procured through a Minister in Tōkyō; but it is the only monument worth coming to Nagoya to see. A courteous officer met us at the gate and escorted us first to the keep, a stone building with five storeys above the ground floor. The top floor is a room of 126 mats (2268 square feet); and from its windows are extended views over the broad plains surrounding the town and the more distant mountains to the west and north, as well as of the sea to the south. Above the roof are the two famous golden dolphins, and at the bottom of the building is a celebrated well. The building

containing the prince's apartments, as well as the keep, is unfurnished, and during the period of its use as barracks many of its artistic decorations were defaced; but the sliding screens (*fusuma*) between the various rooms are artistically decorated, one set of screens by Ukiyoe Matahei being particularly fine. The double room used by the shōgun in giving audiences is elaborately embellished; and the portion, measuring eighteen mats, reserved for the shōgun, has a curious coffered ceiling. Both this and the fifteen-mat portion, whose floor is on a lower level and was intended to accommodate those received in audience, have *ramma* carved by Hidari Jingorō.

The great Higashi Hongwanji Temple is not so well kept up as the temples of the *Monto* sect usually are. The paper panels in the outer screens (*shōji*) were dirty and torn, and there was an air of dilapidation and neglect about it. But there are well-executed carvings in the timbers supporting the roof of the colonnade, as well as in those supporting the higher roof of the main structure. The temple grounds contain some "weeping" cherry-trees, and are enclosed in walls painted with the five parallel horizontal white lines on a yellow ground which are used to indicate Royal possessions. The Hongwanji temples are entitled to use this Imperial mark by reason of the founder of the sect, Shinran Shōnin, having been a descendant of one of the mikados.

We stayed at the Shinachū Inn and were not dissatisfied; but we were informed by friends that the Nagoya Hotel is really first-class, and has modern sanitary arrangements.

Nagoya shows its progressiveness by the adoption of two modern methods of locomotion, the bicycle and the electric trolley. The former is more common here than elsewhere in Japan; but the type in vogue is the small "bone-shaker" ridden in England in "the seventies." Either some local maker has duplicated what he thought was the latest thing in bicycles, or some enterprising merchant has got rid of the antiquated stock of English manufacturers. The electric trams in Kyōto are accompanied by a *betto* who runs ahead to clear the way; but they are sufficiently advanced in Nagoya

to dispense with the *betto*, and to trust to luck to avoid accidents. At any rate, one of the trolley cars dashed into my jinrikisha, pitching me out and throwing the coolie down. Fortunately, the jinrikisha sustained the only serious damage, as both of us managed to scramble out of the way.

We had read that the "Nagoya *maiko* and *geisha* are celebrated throughout Japan for their beauty, grace, and taste in dress," and we were informed that the Kimparo Inn was the best place to see them, so we went there to dinner and had a troupe of dancing and singing girls to entertain us. This they did with the various more or less graceful swayings of the body and movements of the arms and hands which constitute Japanese dancing, and with instructions in *go*, and *kitsune ken*.

The former is played with men (*go-ishi*) on a square board (*go-ban*) ruled with 17 perpendicular and 17 horizontal lines, making, with the exterior lines, 361 points of intersection. In its simpler form, when one of the players is provided with white men and the other with black, which they alternately place on the crossing of the lines, the one who succeeds in placing five men in a line wins. This is the game known in Europe as Go Bang. A more difficult variation is where the players endeavour to surround areas on the board with their men, the winner being the one who has succeeded in fencing in the greatest number of squares.

Kitsune ken — fox game with the hands — is played in a great many different ways, governed by certain relative conventional values given to positions of the hands; and the object is to take, on an arranged signal, such a position as will be superior to that of your opponent. The most popular positions are those representing a fox, a man, and a gun. The hands over the head signify fox, the hands on the knees represent man, and the hands in the position of taking aim with a rifle, mean gun. On a signal, given by one of them, the players simultaneously take some one of these three positions. If one takes the position of fox and the other of man, fox wins, as he is supposed to be more clever than man. If one takes fox and the other gun, gun wins, as it can kill fox.

If one takes man and the other gun, man wins, as he can use gun. The skill lies in anticipating your opponent's movements, and when that is not possible, the chances of winning or losing are quite equal.

Chon kina is a development of *kitsune ken* with a song-and-dance accompaniment. The air, — probably the most melodious in Japanese music, — has been made familiar to Europeans by Sidney Jones in "The Geisha"; and his version of the words has found its way to Japan, and is called the "new verse." The words to the first four bars of the first verse are the same as in "The Geisha," but instead of "Nagasaki, Yokohama, Hakodate *hoi*" they sing three bars of "nonsense verse," ending with the word "*yoi*," which is the signal to take a position for *ken*. The first verse is usually sung seated. The second verse, beginning *chon tate*, is sung standing up and hopping about in time with the music. In the third verse beginning *chon nuge*, the loser of the *ken* takes off a personal ornament, or article of clothing, until one of the players is reduced to a state of nudity. *Chon nezō* is the beginning of the fourth verse, where the loser of the forfeit "takes the position assumed in sleep"; and the fifth verse, opening with *chon aiko*, obliges the loser to match or follow the movements of the winner. In theory, as well as in practice, *chon kina* may be taken as a charming nursery game, especially adapted to induce the "kiddies" to get to bed and to sleep. How it may be perverted the *gaiko* of Nagoya showed us, with a wealth of detail that left nothing to the imagination, and we were not astonished to learn that *chon kina* as performed at the tea-houses has come under the ban of the authorities.

From Nagoya we went by an early morning train to Shidzuoka; and, leaving our luggage at the Hotel Daito-kwan, run on European lines, took jinrikishas with two coolies each for a five hours' round, which included the temples of Kunō-zan, Tesshūji and Ryūgeji. Kunō-zan is a precipitous hill about five hundred feet high, situated on a peninsula jutting out into Suruga Bay. The steep cliff facing the shore is ascended by flights of zigzag stone steps built into its face.

The view from the pine-tree at the top is exceptionally fine. The village of Nekoya lies between the base of the cliff and the bay, and a majority of its inhabitants could be seen engaged in fishing with nets which were taken out in boats and dropped, and then hauled in from the beach. Looking south is the whole length of the bay opening out into the Pacific Ocean, while to the east of the bay, separating it from Segami Bay, lies the Peninsula of Izu. But there are other things besides the view to be seen; and the courteous old priest, wearing a silk-paper Korean cap, who conducted us around, pointed out the oratory with its pictures of the Thirty-six Poets, the shrine of Yakushi on the same terrace, the wooden horse of Hidari Jingorō, and the stone sotoba (under which Ieyasu was originally buried), consisting of an octagonal monolith, surmounted by a ball, with a pagoda-roof top. He showed us, in the building where in former days the *kagura* was danced, ancient armour, lacquer three hundred years old, and a clock made in Madrid in the year 1581. Our attention was called, before leaving, to a pair of Chinese stone lions, 280 years old. The one said to be the female is represented with a single horn, while the male is represented with an open mouth, and the pair might easily be made to do duty as the supporters of the British Royal Arms.

Ryūgeji, with its enclosure containing prickly pears and a species of sago-palm, did not detain us long; but we lingered some time at Tesshūji to enjoy the view from Fudaraku-san, a hill overlooking the town of Shimizu, including the villagers' rice-fields and fish-preserves, and the apparently landlocked upper end of Suruga Bay. This is the view Murray says is "simply magnificent, recalling a Claude Lorrain." It certainly does not recall to me any of the fifty paintings or sixty odd drawings of this master I have had opportunities of studying.

Returning to Shizuoka, we invested in some of the beautiful and dainty baskets made of split bamboo, and the following morning visited the two well-known temples of Rinzaiji and Sengen. The former contains a number of relics of

Ieyasu, the great general, who founded the dynasty of Tokugawa shōguns, which ruled Japan for over 250 years, until the revolution of 1868 gave the present Mikado the actual power which had been so long usurped by the shōguns. There is also shown a piece of embroidery 350 years old, and *kakemono* by celebrated artists. But the artistic decorations of Sengen are much more interesting. The ceiling of the great hall of the oratory, which is supported by splendid lacquered pillars of *keyaki*, contains two painted dragons, one of which is by the great artist Kano Motonobu, whose father founded, in the fifteenth century, the school of painting known by his name. The gates to the temple enclosure and to the two chapels behind the oratory, and the newer Sōsha, all contain remarkable wood carvings; and there are carvings of trees and blossoms by Hidari Jingorō.

From Shizuoka we made an excursion to the waterfalls of Kami-ide, going by railway to Suzukawa, and then by a tramway, constructed for the convenience of a large paper-mill, to Ōmiya. Here paper is made from the *mitsumata*, or "paper-trees," which grow in abundance around Fuji's base. Three hours by *basha* brought us to a tea-house from which a path, turning sharp to the left and crossing the Shiba-gawa by a bridge, leads in a quarter of a mile to the Shira-ito-no-taki or Floss-Silk Cascades, and a hundred yards away another branch of the stream forms the Nennen-fuchi. The falls vary from 30 to 50 feet wide, and the volume of water is not very great, but they are very pretty, and from the bridge over the river we had our nearest clear view of Mount Fuji, a view in full sunlight from its base at our feet to its summit, 12,000 feet above us, and perhaps twenty miles away, by the most direct path.

"Matchless Fuji-yama, incomparable Fuji-san," is very much like Mount Shasta, which rises from a plain 2500 feet above the sea to the height of 14,400 feet. Fuji practically rises from the seashore to an altitude of about 12,400 feet. Each stands alone, and is an almost perfect right cone with a truncated vertex. But Mount Shasta, owing to its greater elevation, and to being in a higher latitude, is covered with

perpetual snow, while Fuji almost entirely loses its snowy cap during two months of the summer, and its bare flanks and summit disclose the uninteresting appearance of the gigantic ash-heap that it really is. A near view of Fuji in summer takes away all its romance; but seen before the snow has disappeared from its upper half, and from a distance of a hundred miles or so, it has a certain beauty and grandeur of its own that is at any rate greater than any other mountain in Japan.

The sun was sinking when we started on our return; but the inns on the way up looked so dirty that we determined to sleep at Suzakawa. The road was very bad and full of deep ruts, and it took us five and a half hours by *basha*, partly in the bright moonlight, to do the fifteen miles down hill to the Koshu Inn. We might just as well have put up with less inviting quarters, as the fleas kept us awake most of the night, and we were heartily glad to leave early in the morning, and to take the train for Gotemba. In the province of Suruga, which we had just travelled through, the rice-mills were usually on the principle of water-wheels "dropping" stamps, as in a quartz-mill. The red camellias, the forebears of those to be found in European gardens, were still in blossom the day we started from Gotemba on our thirteen-mile walk to Miyanoshita.

There are many paths leading up to Otome-tōge, the Maiden's Pass, between the summits of Kanayama and Shakushiyama; but they all converge into a zigzag path near the top, which we reached in one hour and three-quarters from the inn at Gotemba. From the Pass, which looks back across the valley to Fuji, there is a path to the summit of Kanayama, from which there is a beautiful view to the east down the valley of the Haya-kawa from its source in Hakone Lake to its mouth in Sagami Bay. To the north you overlook the valley of Sakawa-gawa and the Tōkaidō Railway; to the west lies Fuji and the valleys around three of its sides; while to the southeast, close at hand, is Hakone Lake, a sheet of water about a mile wide and between three and four miles long. There is a steep descent at first from



DŌGASHIMA CASCADE, MIYANOSHITA, JAPAN.
Photographed by Farsari, Yokohama.

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the Pass, then the path forks and we go to the left down the mountain-side, which is here covered with rank grass and patches of dwarf trees. The fork to the right leads to Hakone by way of the cattle farm, where a few cows are kept to supply visitors with milk and butter. On the way down there are, across the valley from Usui-tōge, two hills covered with trees, but it is not until you reach Miyagino and cross the stream to Kiga, that you enter a well-wooded valley watered by several streams which form many cascades on their way down to Miyanoshita and the sea.

Miyanoshita is one of the show places of Japan, and, as it can be reached from Yokohama in four and a half hours and from Tōkyō in an hour more, it is a favourite resort for residents in the port and the capital. In addition to many natural advantages it has that rare attraction in Japan of a first-class hotel having modern sanitary arrangements and offering to its clients accommodation and food, either in European or Japanese style, as good as can be found in the country. Yamaguchi, the enterprising proprietor of the Fujiya, has furthermore the reputation of being what Pierre Loti calls *un agent discret pour croisements des races*, whose mediation is eagerly sought by European bachelors in search of what is euphemistically called "a Japanese wife."

There are strolls in the valley to the various cascades, and hills to climb for the sake of the views, as well as longer excursions; but if you enter or leave the valley by the Otome-tōge, its other principal attractions may be advantageously seen in a day's excursion of eleven hours. Leaving Fujiya at 8 A.M., you go down the valley a few hundred yards to the cascade at Dōgashima, where you cross the stream and ascend Myōjō-ga-take to its summit, about two thousand feet above Dōgashima. The day we made this tour the clouds came down to within about a thousand feet of us, cutting off the top of Kamiyama, the monarch of the Hakone district, and the upper two-thirds of Fuji, but we had a clear view of the Sakawa-gawa, down to Odawara near its mouth, and down Sagami Bay to the smoking volcano on Vries Island. We descended the west flank of Myōjō to the

shoulder which joins it to Myōjin-ga-take, and ascended the latter to the top. The summit is covered with a bamboo thicket, through which a pathway had some months before our visit been cut to the very highest point by Professor Chamberlain, who gives the height in "Murray's" as 3880 feet above the sea. Here we had lunch, and took in the distant views, as well as the view of the surrounding mountains covered only with rank grass, and of the intervening valleys where the only trees are to be seen. There is a descent of about twenty-five hundred feet to the temple of Saijōji. Dōryō's shrine is a gem of elaborate wood-carving, and, with the other buildings, situated in a wood of fine old pines and cryptomerias, which extends a distance of over two miles down the mountain-side, forms the centre of a succession of pretty views. Saijōji's annual festival is on the 28th of May. We took jinrikisha to Odawara, and the tram to Yumoto, and while waiting at the latter place for our coolies to get ready to drag us up to the Fujiya, saw the little cascade called Tamadare-no-taki.

The six-mile walk from Miyanoshita to Hakone, by way of Kojigoku and Ashinoyu, passes close by Benten-yama, which affords a fine view to the eastward, across bay and peninsula, as far as Kanō-san in Kazusa Province. On the way down from Ashinoyu to Hakone are to be seen many old Buddhist carvings and statues, of which the most important is the large Jizō carved in relief in the living rock. The head is carved with a large halo, and the left hand containing the jewel is nearly perfect, while the right hand has lost the fingers which should hold the *shakujō*, the mendicant priest's staff with six metal rings whose clanging was intended to announce the priest's approach and warn insects from his path. The statue is attributed to Kōbō Daishi. Two little lakes are passed on the way down, and there is a famous view from above the *torii*, on the old Tōkaidō Road, just before reaching Moto-Hakone. Neither the deserted temple of Gongen nor the view of the Summer Palace from the lake, nor Yoritomo's relics, including two large iron pots, one of which has been broken to pieces by old-curio hunters,



FUJI'S REFLECTION IN LAKE HAKONE, JAPAN.
Photographed by Farsari, Yokohama.

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offer very much of interest; and it was not until we watched the sunset from the windows of the Tsujiya Inn, and afterward saw by the moonlight the reflection of Fuji in the lake, that we fully appreciated the attraction of Hakone.

The sunset was particularly fine. The clouds, which had been hanging over the mountains during the afternoon, lifted so as to form an arch over the summit of Fuji, which was apparently entirely covered with snow. Framed in the dark semicircle of clouds which rested on the still darker mountains near at hand, the pearl-coloured cone appeared above the Pass, weird and ghostly, and extremely picturesque. There was sufficient moonlight that night to afford us a clear reflection of Fuji, which is seen upside-down on the still surface of the lake. Hakone is a summer resort only; and as late as the last day of May, we found the thermometer standing at about 40° F. when we got up. There was a deluge of rain that looked as if it might continue for a week, so we gave up a projected tour over the Ten Province Pass, and left for Yokohama. Our first stage was in *kago*, with three bearers each. A *kago* is a sort of palanquin suspended on a stout bamboo pole, and for those who are accustomed to sit cross-legged it is fairly comfortable. But Europeans find that they can neither sit, lie, nor assume any other natural position in it; and some find the motion in it has the additional disadvantage of inducing nausea. The Hakone bearers are a muscular class, and ours brought us from the Tsuji-ya down the valley of the Sukumo-gawa to Yumoto in less than two and a half hours. Another three and a half hours, by tram and train, brought us to Yokohama.

In July we came back to Kodzu by train, and as far as Odawara by tram-car, which got off the track no less than three times. From Odawara we went down the coast to Atami by what is known as the "Pushman-Car Road." These cars are boxes measuring a little over five feet each way, designed to seat six passengers, and running on extremely light rails. Three coolies push these up the hills, jumping up and clinging to the steps when going down hill. The road winds around the hills and cliffs along the sea-

shore, disclosing pretty views from time to time. From Odawara the road rises for about five miles, until Nebukawa is left behind, and then it is mostly down hill for the remaining thirteen and a half miles to the station at Atami. The way the band-box cars are allowed to rush around the sharp curves on the edge of the cliffs looks extremely dangerous; but we were assured that there had never been an accident. As it took four hours to do the eighteen and a half miles, it is probable that we never reached ten miles an hour at any time, so that the pace seemed faster than it really was. We were able before dinner to visit Uomi, as well as the geyser which emits very hot water and steam, and the big camphor-trees of Kinomiya.

The camphor of commerce may be obtained by distillation from the leaves alone, or by cutting down the tree and treating the chips to the same process. In Japan the latter method is employed, so that it is only in temple grounds that old camphor-trees are now to be found.

Uomi overlooks the sea from the top of the high cliffs on the southern point of the crescent of hills which, terraced down to the very beach, surround Atami. There is a narrow, broken road up to where the watchers signal to the fishing-fleet below, which direction the fish are going. Recent investigations from a balloon have demonstrated that at a height of 600 to 900 feet above the water submerged objects, within a radius of 600 feet, can be seen to the depth of 90 to 120 feet. This fact had long since been recognised by the sharp-eyed Japanese, and put to practical use.

It took us twelve hours to go from the Higuchi Hotel at Atami over the mountains to Daiba and by train to Yokohama. In spite of the threatening weather we had designs on the Ten Province Pass from the Atami side, a steep climb of about three miles; but by the time we reached the fork of the road, halfway to Karuizawa, the rain was coming down in torrents, and the Pass was so wrapped in mist that instead of seeing ten provinces from it we should have been lucky to have seen more than the one under our feet. An hour and a half's tramp in the mud brought us to a tea-house, and we

reached the highest point on the road an hour later. There were good views of Uomi and Segami Bay on the way up; and of Ashitaka-yama and Fuji on the way down.

There are practically no trees on the mountains over which we had come, and nothing but rank grass covers most of them. From the summit down to the Daiba station on the Dzusō Railway took us two and a half hours; and we were told that jinrikishas with three coolies, two to pull and one to push going up, come through from Atami in the same time as we did, namely, five hours. The station master at Daiba, who spoke German very well, entertained us until the train left for Mishima station on the Tōkaidō Railway, and sold us first-class tickets for a train which only ran second-class carriages. While waiting for the "up" train at Mishima we strolled over to see the cascade formerly known as Aitsubo-no-take, but now called Fuji-mi-no-take, a pretty waterfall about twenty feet high.

CHAPTER XXII

NORTHERN JAPAN

By Sea to Hakodate. The Japanese Navy. Hakodate. The Island of Hokkaidō. The Hairy Aïnos. "Good Wine needs no Bush." Aomori. The Northern Railway. Matsushima. Bandai-san. The Eruption of 1888. Flowers and Birds. From Inawashiro to Nikkō.

AFTER a few days' sightseeing in Tōkyō and Yokohama, we started for the north, first going to Hakodate by the *Matsu-yama Maru*, a steamer of nearly three thousand gross and two thousand net tons. Although *yusen* seems to be the Japanese equivalent for "mail steamship," *maru* is post-fixed to the names of all merchant steamers, and *kan* to the names of men-of-war.

There were no other passengers at the European first-class table, and only a Japanese lady and her two boys at the Japanese table; but we had the society at meals of the three ship's officers, who belonged to the Imperial Naval Reserve. The captain had been engaged during the Chinese war in navigating a ship laden with water for the use of the Japanese troops in Korea. The food provided at the European table was very good and plentiful. Breakfast when you like, lunch at 12.30, tea at 3, and dinner at 6 P.M.

We left Yokohama about ten in the morning of a fine, bright June day, and had a four hours' steam down Tōkyō Bay to the Nogima-zaki light. By the time we had finished dinner the white light of Inuboye-zaki was flashing on our port bow, and we were on our course, nearly due north, for Oginohama, where we arrived the following forenoon. Oginohama, two hundred and eighty miles by sea from Yokohama, is uninteresting in itself, but it has a pretty harbour, and it

is the port for Matsushima and the Sacred Island of Kinkwa-san, or, as it is marked on some charts, Kinkasan. We had a good view of the latter from the sea, and narrowly missed running down a fishing boat off the Kinkasan Light. After we passed this, we headed north again for a two-hundred-and-seventy-mile run to Hakodate; and we had rain for the rest of the day and all night. We knew we were running some risk of delay in landing, for the foggy season in these waters is from the beginning of June to the middle of July; and we were not surprised to hear the fog-horn during the evening. As soon as the fog came on, our course was altered several points to the eastward, and so was held when the fog was blown away a few hours later by a strong gale from the southeast, which veered to the east by eight o'clock the next morning. After breakfast, we had a fire between decks forward, which was fortunately put out without much damage. It was caused by a match thrown down near a case marked *tamago* (eggs), which instantly caught fire. There were several other similarly marked cases in the same consignment, and they were all found to contain alcohol instead of eggs.

We were due at Hakodate at 10 A.M., but up to 2 P.M. we were in a thick fog, with every man on the look-out for Shiriya-zaki, the cape at the *south* of the entrance to Tsugaru Straits, which separate the Main Island from Hokkaidō. We were thought to be just north of this cape, and the look-out was all to port; and it so chanced that we made the land on that side shortly after two o'clock, when we found ourselves almost ashore under the cliffs to the north of Yesan-misaki, the point at the *north* entrance of the Straits, nearly thirty-two miles out of our reckoning. It took us an hour to circle round to starboard, so that Yesan-mi-saki light was abeam, and two hours and a quarter more to reach Hakodate Head, called by some enthusiasts the Japanese Gibraltar. Half an hour later, at 5.45 P.M., we cast anchor, nearly eight hours overdue.

The ship's officers were full of enthusiasm over the then latest addition to the Japanese Navy, the *Hatsuse*, and con-

sidered it to be of immense importance to the country that it possessed in this vessel "the biggest and most powerful war-ship in the Pacific."

Since then, the battleship *Mikasa*, with a displacement of 15,200 tons, has been completed and put in commission, and in her Japan now has the largest battleship in the world. A speed of 18.6 knots was attained on her deep-sea official trials, and a mean indicated horse-power of 16,400 was developed. The *Mikasa's* armament includes "four 12-in. guns and fourteen 6-in. guns, with twenty 12-prs., eight 3-prs., four 2½-prs., and four submerged torpedo-tubes."

The Japanese Navy has been developed upon the most advanced modern lines; and it is now almost as strong as that of Italy. In new first-class battleships, and in first- and second-class cruisers, the Japanese Navy is already superior, and it is rapidly overtaking the Italian Navy in the strength of its torpedo craft and auxiliary fleet.

Out of a total revenue of £27,000,000, Japan spends over £4,000,000 on its sea-going force, while Italy, with a revenue of nearly £70,000,000, is spending less than £5,000,000 per annum. The *personnel* of the Japanese Navy, including the navy reserve, is not far from 20,000 men, and the sailors are recruited by volunteers and by conscription. Judging from what I saw in Japan, discipline is not very severe in the navy; and the junior officers must have their work cut out in managing the crews. The supply of officers has not kept pace with the increase in war-ships and merchant vessels; and this is one of the reasons why many of the latter have been obliged to procure the services of foreign captains and engineers.

The superior officers of the navy may be skilled in naval strategy, tactics, and seamanship; but it is open to doubt if absolute reliance can be placed upon the navigating officers. The Japanese as a race are so deficient in arithmetic that it must be a matter of the greatest difficulty to procure men of sufficient accuracy and ability to master the calculation necessary for successful navigation. The miscalculation of nearly 32 miles in the dead reckoning of our course of 227 miles to

Hakodate was about 14 per cent. A similar percentage of error in laying the course of a ship from New York to Southampton would land on the north coast of Spain instead of the south coast of England.

The Kito Inn at Hakodate was full; but we got a good eight-mat room facing the main street in the new Kakudai Inn. Carrion crows fluttered about the streets; and tramcars pulled by two horses ran before our windows, for the inns and better houses in Hakodate possess genuine windows with glass panes; and are so constructed to better withstand the Hokkaidō winters which supply a heavy fall of snow and plenty of severe weather even when there is not much ice. The roofs of the houses are covered as a rule with large stones in the same way as those in many parts of Switzerland. In place of the straw rain-coat the people wear a red blanket tied with a rope. In winter bearskin coats are common; and we saw one worn with apparent comfort as late as 10th June. On this date some late cherry-blossoms were still on the trees near Hakodate, and the wistaria was in full blossom. Rice was being planted out even later in the month.

There are a few *basha* to be found; but the pack-horse is the almost universal means of transportation, during the mild weather in Hokkaidō, away from the railway. The pack-animals are mostly mares, many of them followed by their foals; and above the pack, well over the withers, is placed the saddle, in shape like a saw-horse. Sitting astride this, with the cross pieces in front and behind, the rider's heels just about touch the horse's mane. In winter sledges are commonly used. The roads are wretched, and, even in the suburbs of Hokodate, dangerous to travel over after dark, on account of deep ruts and deeper holes.

It took five hours to do the seventeen miles to Junsai-mura in a *basha* with a pair of horses (for which we paid seven yen), and it was hard work to keep from falling off the narrow seat. We took our lunch-basket out to Maru-san, a comfortable house on the border of the lake, and after exploring the shores of Junsai and Ōnuma for a couple of hours, started back to Hakodate. We had good views of the Head, lighted

up by the setting sun, and of the town and harbour. On the Peak, as the top of Hakodate Head is called, a great fort is being built, and, as a consequence, the public are no longer permitted to ascend to the summit, from where an extended view of the coasts of Tsugaru Straits could be had. Our enjoyment of the scene was abruptly terminated by the *basha* tipping up and depositing us in the twelve inches of mud with which the road was covered. We certainly fell soft, and sustained not even a bruise; but it required some scraping with a knife to even see our clothes. We found that the axle had broken close to the hub of the off hind-wheel; and that we were five miles away from the terminus of the tramline into Hakodate. This meant two hours' walk, up to the ankles in mud, and another hour in the tram to the inn.

Hokkaidō (or Yezo), upon which Hakodate is situated, is chiefly interesting on account of the great virgin forest which extends over a large part of the island; and of the remnant of the aborigines of Japan, the Hairy Aïnos, still to be found there. At the end of 1899 there were about seventeen thousand Aïnos in Hokkaidō, and this number does not seem to be decreasing. They are not very remarkably hairy, and in fact are not unlike the shaggy Russian *moujik* in appearance; but the women usually tattoo the lips in such a manner as to appear to be endowed with exceptionally heavy mustaches. Hokkaidō has a very small foreign trade; but it sends something like six million yen worth of fish-manure to fertilise and scent the coasts of Shikoku and other parts of Japan.

It is curious that in this remote part of Japan it is the custom for the taverns or shops where *sake* is sold to use as a sign of their trade a ball of cryptomeria branches (*sakabayashi*), in the identical way that the bush of evergreens was used by the Roman wine-sellers. This custom survives to-day in England in the bunch of ivy, and in some parts of the western United States in the green bough or truss of hay, similarly displayed by publicans; while the Latin proverb based on it is translated into the English "Good wine needs no bush."

We crossed over from Hakodate to Aomori in the *Satsuma*

Maru, a well-appointed Clyde-built steamer, of something under two thousand tons' displacement, which formerly ran between Shanghai and Nagasaki. The boatmen in Aomori Bay scull with oars having a cross-piece at the top of the handle, and with row-locks made of a ring of rope. The main street of Aomori consists of a row of one-storeyed houses whose roofs, covered with stones, extend over the footway so as to form an arcade. Here we bought some of the mottled Tsugaru lacquer. Snow was still lying on the slopes of Iwakiyama to the west, and of Hakkōtayama to the south of Aomori; and the railway skirting Aomori Bay runs from time to time under a series of snow-sheds. There are sudden and heavy falls of snow in this part of Japan, and it sometimes happens that after a big storm the snow will lie twenty feet deep in places. It was in such a snowstorm that nearly two hundred Japanese soldiers were overwhelmed, and lost their lives, in the early part of 1902, during a march of about thirty-two miles across the mountains southeast of Aomori.

The journey by rail from Aomori to Matsushima is not very interesting. The railway follows the coast at first at the foot of a range of hills fringed with stunted trees. Between San-no-he and Fukuoka the line ascends the pretty valley of the Mabechi-gawa, with the peak of Nagui-dake showing up boldly to the east. Continuing up the same valley the ridge of Sue-no-matsu-yama is seen to the east of the line before the long tunnel terminating near the station of Ichi-no-he. On the foothills near Nakayama is grown the lacquer-tree (*urushi no ki*) which rises to the height of about fifty feet, whose sap drawn in April and October furnishes the lacquer varnish (*urushi*). At Namakunai we enter the valley of the Kitakami-gawa, which the line follows south for over one hundred miles. To Morioka, where there are apple and quince orchards, the country is more interesting, and there are a succession of mountain and moorland scenes.

There is nothing noteworthy to be seen between Morioka and Matsushima station, which is about two and a half miles from the coast. Instead of going direct to the village, we first

visited Tomiyama, from which eminence there is to be had a panoramic view of the pine islands, which give Matsushima its name, and of the surrounding coast. Matsushima is a land-locked bay, at the head of the gulf near whose mouth lies the harbour of Oginohama, containing a great number of islands and islets covered with thick undergrowth and crowned with scattered pine- and fir-trees. Of Japan's "Three Great Views" (*sankei*), it is the most characteristic, in the sense of being peculiar to the country. In the sense of being in accordance with the idiosyncrasies of Japanese taste in scenery, Ama-no-Hashidate is perhaps more characteristic. The islands have had their steep banks water-worn into fantastic shapes, and the view over them out to sea has a certain beauty. While the whole scene is less disappointing than Ama-no-Hashidate or Miyajima, it fails to impress one as exceptionally beautiful, or even superlatively pretty. Its details will not stand critical analysis, and it requires a Japanese education to regard it with any enthusiasm. From Tomiyama we went on to Matsushima village, where we were offered souvenirs of the place in the shape of walking-sticks, made of a rare species of bamboo that has no hollows between the joints, for which we were asked four to five yen. At Zuiganji we saw the stone figures of Kwannon, the carved-wood statue of Data Masamune in armour, and a good bronze image of Jizō.

Tomiyama lies near one of the terminal points of the horseshoe curve of the bay, Matsushima lies near the centre, and from the latter place we went by boat to Shiogama at the other terminal point of the curve. The row across the bay is pretty. The little islands appear still more fantastic when a nearer view of their precipitous sides shows how curiously the friable sandstone has been worn by wave and weather; and you can even trace some of the fanciful resemblances that have given distinctive names to each of them. There is a good view from Shiogama's temple, which is approached by a steep flight of steps, and which possesses a sun-dial, bearing Roman figures and the date 1783, as well as an iron lantern said to be over eight hundred years



TEMPLE AT MATSUSHIMA, JAPAN.
Photographed by Farsari, Yokohama.

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old. The temple grounds also give protection to a number of tea-houses whose reputableness would not bear close investigation.

We left the Ōta-ya at Shiogama to go to the Hirano-ya at Inawashiro, through a better-wooded district, more plentifully supplied with horses than usual, by way of Sendai and Kōriyama. There was a railway under construction from the latter place, and the rails were already laid to Inawashiro; but trains were only running to Yamagata, situated near pretty woods on Lake Inawashiro. Between Atami and Yamagata there is a cascade near the railway formed by the waters of the irrigation canal.

It is about ten miles, over a rough road around the flat northeast shore of the lake, from Yamagata to the smelly town of Inawashiro, which is the most convenient point from which to make the ascent to the crater of Bandai-san.

From the Hirano-ya to the top of the ridge above the Yamano-ha Onsen ("mountain-top hot-spring") took us three and a quarter hours, and the return journey two and a quarter hours; so that with the liberal allowance of one and a half hours at the top, good walkers can easily do the crater in seven hours from Inawashiro. "Murray's" gives the distance as seven and a quarter miles each way, of which the first two and a half miles over the flat, but rough, Wakamatsu road can be done in jinrikisha in forty-five minutes. A walk of another forty-five minutes by a path over a level moor brings you to the first hill, from the top of which there is a good view of Lake Inawashiro, a nearly oval body of water about eight miles in diameter by twelve miles long, surrounded by round-topped, wooded hills. Bandai-san lies on the north shore of the lake, and we begin by ascending its south flank. Then the path winds around the west flank to the crater, which lies below the summit of the peaks, and opens toward the north. Wakamatsu and the valley of the Ōgawa are seen to the west from the first hill, and the view broadens during the half-hour's easy ascent to a group of trees and three *torii* surrounding a spring.

The Aizu clan, dwelling around Wakamatsu and spread

through Iwashiro Province and part of Shimotsuke, are even more conservative than the clan of Satsuma. The Gregorian calendar was adopted in Japan in 1873; but the Aizu country-people stick to the old style of lunar months, and in other matters, such as toleration of foreigners, they have not advanced as quickly as other sections of the Empire. In place of the kimono, the blue cotton overalls or trousers locally known as *tatsuke* or *tachiki* are generally worn, and the same costume is common in the country along the Nakasendō.

From the spring the view to the west extends to the province of Echigo, which produces most of the petroleum found in Japan, and now supplies about a sixth of the total consumption of the country. An hour's stiffer climb brings you to the hut in the crater, and another fifteen minutes' scramble, to the edge at its northeastern side. The last hour's walk is up a wooded path, and it is only on emerging from this, near the top, that you suddenly get the view to the north and west. This is most impressive and awe-inspiring. Advancing to the top of the ridge, which is all that is left of the mountain-peak known as Ko-Bandai, or Sho-Bandai, you look down over a wilderness of rocks, and a scene of destruction and desolation.

Previous to the cataclysm of July, 1888, there had been no tradition of Bandai-san's activity, and the valley, spreading far below to the north and south, through which ran the Nagase-gawa between wooded hills, contained thriving villages and a considerable population. In less than an hour these villages were entirely or partially buried in volcanic ashes or under the avalanche of earth and rocks which overwhelmed the valley when the side of the mountain was blown down and covered the country to the north and west. Nearly 500 people were killed; an area of almost 30 square miles overwhelmed; and another 40 square miles covered with ashes. The mass which was projected into the valley blocked up the river, converting it into a lake which is said to be increasing in size. The hills to the north and west of the valley are still covered with the bare skeletons of trees killed

by the eruption, and the trees on Bandai-san in the immediate vicinity of the crater suffered the same fate. To the north of the lake thus formed lies Azuma-yama which has since 1890 become an active volcano, emitting smoke from time to time. The guide informed us that an old man still living was one of those in the Yamano-ha Onsen hut at the time of the eruption, when the eastern half of the building with its inmates was destroyed, leaving those in the other half uninjured.

This guide, in his tattered coolie uniform, was, by the way, the only Japanese who ever offered to exchange cards with us; and this he did with a courtesy that would have done credit to a *samurai* of the old school. There was a woman bathing in the hot water of the spring, under the shelter of the hut, and others were preparing to enjoy the benefits supposed to be derived from it. Above the hut, which is situated on the brink of the crater, rise three peaks, which together form Bandai-san. The highest of these reaches an altitude of about 6000 feet above the sea, or 4200 feet above Lake Inawashiro, while the crater is 600 to 700 feet lower. We saw more wild flowers on the slopes of Bandai-san than anywhere else in Japan, the iris then in bloom being most conspicuous; and we saw an unusual number of birds, and heard for the first time in Japan the note of the cuckoo (*hototogisu*).

We retraced our route from Inawashiro to Koriyama, and went by train to Shirakawa, from where a railway was about to be opened to Wakamatsu. From Shirakawa there are views of Nasuno-san to the west and north, and the line descends to Utsunomiya, the junction for Nikkō, and 66 miles from Tōkyō, — a distance which it takes the fastest train 4½ hours to cover.

From Utsunomiya to the terminus at the village of Hashiichi, one and a half miles below the Kanaya Hotel at Nikkō, is twenty-five miles by the railway, which closely follows the Reiheishi Kaidō. Both this and the finer Nikkō Kaidō are roads lined with ancient avenues of cryptomerias, which cut off any extended views from the train. Shortly after leaving

Utsunomiya, the Nikkō mountains can be seen to the right, and about halfway a break in the trees affords a nearer view. The continuity of the splendid avenue of trees is destroyed in many places by the railway, and by clearings in it made for the erection and convenience of dilapidated roadside houses.



THE IMAGES ON THE DAIYA-GAWA, NIKKŌ, JAPAN.
Photographed by Farsari, Yokohama.

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CHAPTER XXIII

NIKKŌ, IKAO, AND ASAMA-YAMA

Nikkō. Art Treasures. The Gate of the Two Kings. The Main Temple. The Mausolea. Temples and Cascades. The Road to Chūzenji and Yumoto. The Valley of the Watarasegawa. An Exhilarating Walk. Silkworms and Silk. Ikao. The Railway to Karuizawa. The Volcano of Asama.

NIKKŌ, where the first Tokugawa Shōgun Ieyasu was buried in 1617, and his grandson Iemitsu the third shōgun, who died in 1651, was afterward interred, is the Mecca of European tourists in Japan, and can probably boast of more natural beauties than any other locality in the country. In addition to its natural advantages, Nikkō is claimed by the enthusiasts as "a glory of art," and the mausolea "the most perfect assemblage of shrines in the whole land."

We began our sight-seeing from the bridges spanning the Daiya-gawa. A few yards higher up the stream than the Mi Hashi, the one ordinarily used, is the bridge reserved for the Emperor. It is built of timber covered with red lacquer, and supported on round monoliths of great size, and spans the 84 feet between the banks in a single flattened arch. An hour's walk from the bridge brought us to Kirifuri-no-taki; and these cascades are advantageously seen from a tea-house near a little hill, affording a splendid view in every direction except the north. We looked at the well-kept little temple of Ryūgaiji, on the way back to the bridge, and then walked up the valley to Gamman-ga-fuchi, where the Daiya-gawa, hemmed in between gigantic boulders, dashes over its rocky bed. We succeeded in counting 115 images in the row lining the right bank of the stream; a number in excess of the original set placed in position there!

The third week in June, when we visited Nikkō, was exceptionally fine; and we had three clear days in succession, without a drop of rain. We selected a bright morning for our visit to the famous temples and tombs lying concealed in the grove of stately cryptomerias on the hillside, just across the valley from our hotel. Following the order given in "Murray's," we first visited the Hall of the Three Buddhas (Sambutsu-dō), where we admired the picture on silk of Dainichi Nyorai, and the Thirty-six Buddhas.

There are preserved in the treasury numerous Buddhist antiquities, works of art, and ancient documents, sonnets, and specimens of handwriting. Ancient temple drums, harps, flutes, and gongs (*kei*) are exhibited; together with swords, masks, ink-stones, reliquaries, carved red-lacquer, and silver incense-boxes. The horn of a unicorn (*kirin*) is also shown, and Shōdō Shōnin's axe, stick, and knife, together with an image of Yakushi Nyorai, "the Healing Buddha," carved by this old priest who died nearly eleven hundred years ago.

The works of art are numerous and important and include: sixteen pictures of the disciples of Buddha by the great fourteenth-century artist, Chō Densu; four pictures by Kano Tanyū, who flourished in the seventeenth century; a portrait of Kōbō Daishi, by himself; a portrait of Basho, by Ogawa Ritsuō; and pictures, by less famous artists, of the death of Buddha; of the female saint Kokuzō Bosatsu; of Fudō-myō-ō and of Dainichi Nyorai, who are enough alike to have been twins; of Aizen-myō-ō with three eyes and six hands, two holding a bow and an arrow, which entitle him to be called the Japanese god of love; of the Eight Deities; of the Five Hundred Disciples; of ten scenes at the Last Judgment; and of a fierce old god with the euphoneous name of Gunzyariyasha-myō-ō. Some pictures on golden screens and some fine old lacquer furniture and utensils were also to be seen; and afterward we went to inspect the landscape garden, the row of coloured images, and the curious old black copper Sōrintō or Buddhist pillar, decorated with the continually recurring Tokugawa crest.



IEYASU'S TOMB, NIKKŌ, JAPAN.
Photographed by Farsari. Yokohama.

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Then we ascend to the huge granite *torii*, and pass a five-storeyed pagoda and some old bronze flower vases, on the way to the Gate of the Two Kings (*ni-ō-mon*) or front gate (*omote-mon*), through which we pass into a courtyard. We see that Hidari Jingorō has given the hind legs of his carved elephants hocks instead of knees; and Ieyasu's tree is pointed out to us. There is also a carving of three monkeys holding their "hands" respectively over the eyes, ears, and mouth to signify, "I see no — I hear no — I speak no — evil." A fine bronze *torii;* a water-trough cut out of a block of granite; and an artistically decorated building, containing a complete set of the Buddhist sacred books (*kyōmon*) are to be seen in this court, and passing up a flight of steps to the next court we see the stone lions presented by Iemitsu; a number of massive seventeenth-century bronze objects, some of which are of European origin; and the temple dedicated to Ieyasu's patron saint, Yakushi. The interior of this temple, which has a ceiling painted with an enormous dragon by Kano Yasunobu, exhibits beautiful decorations in gold and in colours, and is the most artistic and tasteful in Nikkō. Another flight of steps leads to the finely-carved gate (*yōmei-mon*), which we pass through to reach the building containing the massive sacred palanquin (*mikoshi*), and relics connected with Ieyasu.

The Chinese gate (*kara-mon*), whose pillars are of inlaid Chinese woods, is the last of the series, and leads to the main temple. The oratory of this is decorated with birds and flowers in relief, and contains handsome, large, gold-lacquer boxes and fine embroideries, while the anteroom to the left has some well-executed eagles. Passing at the back of the oratory down three steps, we advance to the chapel, whose six gilt doors bar further progress; but we are permitted to peep through a half-opened one into the dimly-lighted and apparently empty shrine. We retrace our steps, and turning to the left, after passing the Chinese gate, go through the Gate of the Cat (*neko-no-mon*), over which is the sleeping cat (*nemuri-neko*) of Hidari Jingorō carved in wood and painted. We then have an opportunity of resting our eyes

under the grand old trees, while we mount the long flights of stone steps leading to Ieyasu's grave. The tomb itself stands on a platform surrounded by a stone balustrade, with a massive bronze gate approached by a short flight of steps. The gate is closed, and before it are a pair of bronze lions. Through the balustrade you can see the light-coloured bronze tomb, and on a stone slab before it stands a huge bronze stork holding a brass candle in its beak, a great, oblong, bronze incense-burner, and a brass lotus-flower with leaves.

We return down the hill, and, on the way to Iemitsu's tomb, we inspect the interesting thirteenth-century bronze lantern in the grounds of Futa-ara no Jinja, the heavy stone *sotoba* over the grave of the Abbot Tenkai Daisōjō, and the modest tombs of the thirteen prince-abbots of Nikkō. The mausoleum of Iemitsu is inferior to that of his grandfather Ieyasu, in decorations and offerings. It is less shut in by the trees; and the tomb, which is of darker bronze, and has gates before it embellished with brass characters, but is otherwise of the same general appearance as that of Ieyasu, closely adjoins the temple, which is approached through four gateways, and another gate (the *koka-mon*) must be passed to reach the tomb itself.

There is a severe simplicity and massive impressiveness about Ieyasu's tomb and its ornaments, all in harmony with its isolated position amidst the magnificent trees far up on the hillside. There it is a thing apart from the gaudy temples, with their lavish prodigality of ornamentation and embellishment, which startle the eye and clash with the natural beauty of their environment. As an old beldame whose artistic "make-up," rich costume, and glittering jewels may be in keeping with an opera-box and out of place in a rustic flower-garden, so the Nikkō temples, which contain much that is effective, strike a jarring note in their beautiful surroundings. The Shiba temples, in Tōkyō, enjoy the advantage of contrast with the dingy city close at hand, and therefore create a more favourable impression.

After luncheon we went to the beautiful gorge and

waterfall of Urami-ga-taki, going behind the fall and up to where there is a charming view of the cascade and the ravine. Then we did the Hongū Temple, the red San-no-miya shrine, the red-lacquered Kaisan-dō, Tenjin's shrine, the Shira-ito cascade, the temple of Takino-o, the three enclosed cryptomerias called *San-bon Sugi*, and the Gyōja-dō, decorated with offerings of iron sandals by pilgrims anxious to develop their pedestrian powers. All of these are only worth visiting for the sake of the walk in the woods under the great trees, one of which measures twenty-two feet in circumference. Behind the Kanaya Hotel is a hill, called Daikoku, from which there are extended views over the valley.

Leaving Nikkō after breakfast, in jinrikishas with two coolies, we had lunch at Chūzenji, and went to Yumoto and back in time for dinner. The road which ascends the Daiya-gawa Valley was badly damaged by floods in 1897. A tram-line from the copper mines at Ashio occupies most of its width, and small lorries, each with four ingots of copper, are drawn down to the railway by oxen decorated with leafy branches to keep off the flies. An hour's ride brought us to Futamiya, where we branched off to the right, leaving the tram-line, which takes the left fork to Ashio. The scenery from here to the summit is wild and beautiful, and from the road can be seen the Hanuya and Hōdō cascades, and many charming woodland views. While the coolies stop to rest at the Naka tea-house, we went to look at Kegon-no-taki, a splendid waterfall nearly 250 feet in height, which falls into a wild and picturesque gorge. We soon reach Lake Chūzenji, which is nearly 4400 feet above the sea, and a ride of an hour from Chūzenji village brings us to Ryūzu-ga-taki, a very pretty cascade flowing over huge, black rocks, and rushing through the deep crevasses between them. The road ascends to the top of the cascade, and crosses a table-land, dotted with fire-blackened stumps of trees, where there was a plague of flies that was most troublesome and annoying. At the far side of the plain a path through a wood leads to the curious Yu-no-taki, where the waters of Lake Yumoto

fall 200 feet over an inclined plane of black rock on the way to Ryūzu-ga-taki and Lake Chūzenji.

We reached the village of Yumoto, which is at the upper end of the lake, and 5000 feet above the sea, in two and a half hours from Chūzenji, and it took two hours to return. The snow still clung in patches to the mountains above Yumoto, and only a few men and one woman had braved the chilly air to bathe in the open sheds built over the hot sulphur-springs.

There is an old temple at Chūzenji, and there are numerous villas on the border of the lake where some of the Foreign Ministers to the Mikado's court live when the hot weather comes. We found ourselves very comfortable in the Lake Side Hotel, a new establishment run on European lines. Lake Chūzenji is a deep lake, over seven miles long, and between two and three miles wide, surrounded by wooded hills except on the north side, where the steep slopes of Nantaizan rise over 3750 feet above its surface. We were rowed across the lake to Asega-hama early one morning, the passage taking a full hour on account of a strong head wind. We sculled close to Kozuke-shima, a little island containing a monument to (and according to the boatmen the grave of) Shōdō Shōnin, the eighth-century Buddhist saint who is said to have founded the Chūzenji Temple after his ascent of Nantaizan. A climb of fifteen minutes from the landing-place brought us to the top of Asega-ta-tōge, which commands a view of Nantaizan across Lake Chūzenji.

In the opposite direction the road we followed led down one of the upper branches of the Watarase-gawa, which joins the main stream above Ashio. After two hours' walk down a rough mountain road, through a bare, rock-strewn valley, we crossed over to the right bank of the rivulet by a bridge below the village of Akakura, which contains copper-smelting works, and is about ten miles from Chūzenji village, and not much over eight miles from the lake. The path, barely wide enough to permit pedestrians to pass comfortably, is in places cut out of the precipitous hillside a sheer hundred feet above the torrent.

Ashio, two and a half miles farther on, is the centre of the largest copper-mining district in Japan. Passing down the long, busy street, by the side of which the whole village is built, we cross over to the left bank, and cross back again to the right bank at Sōri, seventeen miles from the lake, a distance which we had walked in exactly four hours, all down hill except the first fifteen minutes. We stopped an hour at Sōri, having lunch, and waiting for the coolies carrying our luggage to catch up to us; but they failed to appear, so we left word for them to follow, and sauntered down the road, taking two hours to do something under six miles to Gōdo. Here we had a ten-mat room in the smelly Tamaya Inn, and waited another two hours before our worn-out coolies came straggling in.

The valley down to Ashio is desolate, and there is little improvement in the scenery as far as Gōdo; but the weather was glorious, the temperature perfect for rapid walking, and the air delightful. The intoxicating breezes of the Riviera in spring, the keen, thin, summer air on the Gorner Grat, the crisp atmosphere of the Adirondacks in the "Indian summer" or autumn, and the intense, but dry, cold of a Canadian winter give rise to feelings of well-being and elation; but none of these places ever gave me such a sensation of exhilaration as this morning walk down the valley of the Watarase-gawa. I felt like singing and dancing the whole way, and I am not quite sure I did not do both; but sing I certainly did at the top of my lungs, to the great astonishment of the natives.

Gōdo is on the border of the great silkworm district of central Japan, which produces about two-thirds of the cocoons grown in the country. There is an increasing air of prosperity among the people, as the mulberry-tree becomes more plentiful beyond Gōdo, for this tree is the food of the silkworm, whose products account for over one-third of the country's export trade.

So soon as the silkworm eggs or "seed," preserved on sheets of cardboard, are hatched out, the grub is fed on chopped-up mulberry leaves, which are changed as often as three times a day. These leaves must be kept scrupulously

clean, and are usually placed in shallow wicker trays about six feet long and three feet wide, arranged one above the other on racks or stands. At the end of ten days the grub has grown into a caterpillar with eight legs, and after feeding another month on mulberry leaves, it begins to spin its cocoon, which takes about three days. Sericulture is so largely dependent upon the growth of the mulberry-tree, whose leaf changes materially in different localities and elevations, as to have caused fears that its further extension in Japan would soon come to an end. It is quite possible that the great production of cocoons in 1899, which far exceeded that of any previous year, would never have been exceeded but for the fact that a species of mulberry-tree has been found which will thrive above the altitude of two thousand feet, the limit at which the white mulberry is successfully cultivated.

Even under the new conditions, the area planted with mulberry-trees in Japan in 1899 is only a trifle larger than the area so planted in 1898. The white-fruited mulberry, which grows wild only in China, where certain substitutes for it are used to a limited extent, is sometimes cultivated as a tree, but is more generally pollarded and grown as a shrub. This latter method gives an earlier crop of leaves, and permits a greater number of trunks to a given area. It takes the leaves of a full-grown mulberry-tree to feed two thousand silkworms, which number will produce about nine pounds' weight of cocoons. The market for the earlier cocoons had opened at the end of May; and both May and June are such busy months in the silk districts, that it is difficult to employ coolies as porters or jinrikisha men, or to get the women away from their work to cook for you. When the time comes for the caterpillar to make its cocoon, twigs to which they can attach them are placed in the baskets. The cocoons are as a rule pearl-coloured; but a small proportion of them are yellow, and there are also a few poor-looking black ones. Out of one hundred cocoons, eighty will be of good quality and colour, ten will be bad in colour, two will be pierced by the moth, and eight will as a rule be waste.

The women put the cocoons in a pan of hot water, placed over a slow fire, and kept at about 115° to 125° F., to kill the worms and dissolve the gum from the silk. With a small brush and a pair of chop-sticks they draw the delicate filaments of from six to ten cocoons into a strand around reels about a foot in diameter. It takes about thirteen ounces of cocoons to produce an ounce of silk, as the inside layers cannot be unwound; but the waste is also an article of commerce.

A Japanese woman who reels off six ounces of silk in a day is considered to have done well, even although her product is somewhat irregular in quality. In China, ten ounces is about the average; and in France, sixteen ounces a day. The cocoons are sold for export as well as the product of the first filature; but the later is generally re-reeled on a frame four to six feet in diameter, and sold for home and foreign consumption in hanks. Although the export of raw silk from Japan fluctuates with the crop of cocoons, the consumption by the Japanese shows continual growth, and the export of silk goods increases year by year.

The silk goods exported in 1898 were over three times the value of those exported in 1893. Japan's exports of raw silk in 1898 was about equal in weight to the combined productions of Europe and Western Asia, and slightly exceeded the exports of China and the East Indies together. In value the Chinese exports of raw and manufactured silk exceeds those of Japan; but the latter has the advantage of a greater production of cocoons, and is rapidly reducing the excess value, while the disease prevailing among the silkworms in China is telling against that country.

From Gōdo to the railway station at Ōmama is a walk of about twelve and one-half miles. The rough wagon-road runs high above the river, except when passing through the village of Hanawa, where there is an embankment to the river which the road follows. The scenery improves as we go down the Watarase-gawa, and becomes very fine at Mizunuma, where we cross by a high bridge to the left bank. The road is here joined by the path which follows the left bank all the way from Sōri. From Mizunuma the road is good

for about three miles, to a small temple, dedicated to the Horse-headed Kwannon, whose grounds are decorated with a great number of small *torii* roughly made with English bar iron. Across the valley are cliffs, with thick woods reaching down to the edge of the river. We crossed again to the right bank before reaching Ōmama, where we took the train to Maebashi, passing through a wooded country, with high mountains looming up in the distance to the west. Near Gōdo the peasants were still gathering the mulberry leaves to feed the silkworms. As we descended the valley we saw the trays being brought out, and the cocoons disentangled from the twigs. Farther down the women in the doorways were working the little filatures, and the men were filling the cocoons into big cylindrical baskets for transport. At Ōmama the bigger reels were in operation, and Maebashi was full of silk-buyers bargaining for the cocoons and hanks. At the latter place we chartered a private car on the tramway to Shibukawa, and went up the hilly road from the latter village to the Maramatsu Hotel at Ikao by jinrikisha. Shibukawa consists of a long, ugly street which you traverse, then the road runs over moorlands and up steep hills scattered over with dwarf trees.

Ikao lies on the flank of the mountains at an elevation of about 2500 feet, and it commands extensive views over the upper valleys of the Tone-gawa, Japan's biggest as well as longest river, about 170 miles from source to mouth. Nantai-zan and the whole Nikkō range of mountains lie across the valley from Ikao, with Akagisan nearest at hand. If you are a good walker, and are fortunate enough to have a day without rain, you can see the best of Ikao's sights between breakfast and dinner.

There is a good road up the Yusawa ravines and over the moors, which brought us, in three-quarters of an hour, to the Yaseone tea-house, where we were treated to an infusion of poached barley (*mugiyu*) drunk like tea (a Chinese recipe), for which it is a very fair substitute. An hour's easy walk, at the end of which there is a five minutes' ascent, takes you past Haruna Lake to the summit of Tenjin-tōge, which is said to

be one thousand feet above Ikao. A walk of twenty-five minutes down a steep path into a heavily-wooded and narrow valley brings you to the temple of Haruna, picturesquely placed under precipitous masses of rocks, one of which, balanced above the main building, looks as if it might fall at any moment and crush the temple to pieces. On the road down is an extremely curious column of rocks, piled up on one another like an irregular stack of boxes, called the Zigzag Rocks (*tsu-zura-iwa*).

The Haruna temple gate has very good wood-carvings, of subjects from Chinese history, and the main building is also decorated with good carvings. We returned by the same road, passing on the way a conical hill with a herd of cattle, and branched off to the right after passing the Yaseone tea-house to the crest of the moor, which is separated by a deep ravine from the base of Futatsu-dake. The rough path then winds through a wood, and under *torii*, to the bottom of the ravine, and round the base of the mountain. About fifty feet before it is joined by the direct path from Ikao, there are, by the roadside, two blow-holes which emit strong currents of cold air. Reaching Mushi-yu, we found that the hot spring had ceased running in March, 1899; but there were underground Turkish baths, heated by hot air coming from holes in the ground.

We went back to Ikao by a broken path over the moors, to the brink of the Yusawa ravine, down the side of which we had a dangerous scramble by a zigzag path obliterated in many places by the rain. This path joins the Yumoto road near the bridge; and we finished our walk by going up to the hot spring whose waters are led into the houses of Ikao in bamboo pipes.

From Ikao to Karuizawa takes eight hours, by jinrikisha, tram, and train. Between Isobe, which lies at an elevation of 1000 feet, and Karuizawa, a distance of fourteen miles, the railway crosses the Usui pass, which is over 4000 feet above the sea. For about five miles, where the gradient is one in fifteen, the Abt cog-wheel system is used. There are nearly three miles of tunnelling, and a viaduct 110 feet high

over the Usui-gawa, among other engineering achievements, on this short bit of railway. The road from the station at Karuizawa is very bad, and we arrived in a pelting rainstorm, which we afterward heard continued for over a week. Karuizawa is at one end of that portion of the Nakasendō, or Central Mountain Road, between Tōkyō and Kyōto, which is usually done by jinrikisha to Gifu, 156 miles by the road, where the railway is again available. But our object in coming to Karuizawa was to make the ascent of Asama-yama, the largest active volcano in Japan, whose summit rises 5000 feet above the plain, to an elevation of 8280 feet. But at the end of the second day of rain we gave it up and left for Yokohama; and the obliging host of the Mampei Hotel offered us as a parting gift a map and a printed description of the volcano. The latter is here reproduced *verbatim*.

"The Volcano of Asama is the largest and most famous in Japan. With regard to its activity it is very variable. At times it remains almost quiescent and then withered warning, it suits dense volume of smoke and clouds of hopes. Many VIOLENT eruptions of the Mountain are recorded, but the one which, in modern times has caused the most destruction, took place of on the 8th of July 113 years ago. According to trustworthy accounts numerous villages eastward of the town of Komoro for a distance of ten miles, were buried under lava and ashes and numerous lives were lost. To the north of Asama in the province of Kotsuke, the destruction was still more terrible. Many rivers, such as the Asama, the Tone on were choked by the debris from the Crater and the dammed up waters flooded hundreds of villages, sweeping away innumerable houses, together with their inhabitants.

"The accompanying map has been drawn up with great care from reliable surveys taken some four years ago. It gives the general outline of the Volcano and its Crater. The latter is about 600 feet in depth with a diameter of 4000 feet. At the bottom are numerous house from which smoke and steam is continuously emitted with a dull waring of rumbling noise, and in the early morning before Sunrise, the fire is plainly visible here and there at the bottom of the Crater.



THE ZIGZAG ROCK NEAR HARUNA TEMPLE, IKAO, JAPAN.

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"The easiest, thence by for the longest ascent, is from the town of Komoro. From Karuisawa horses may be taken for seven or eight miles to the base of the mountains from this point the ascent occupies from three to four hours. Water as well as food should be taken as none of the former is to be obtained in the immediate vicinity of the mountain."

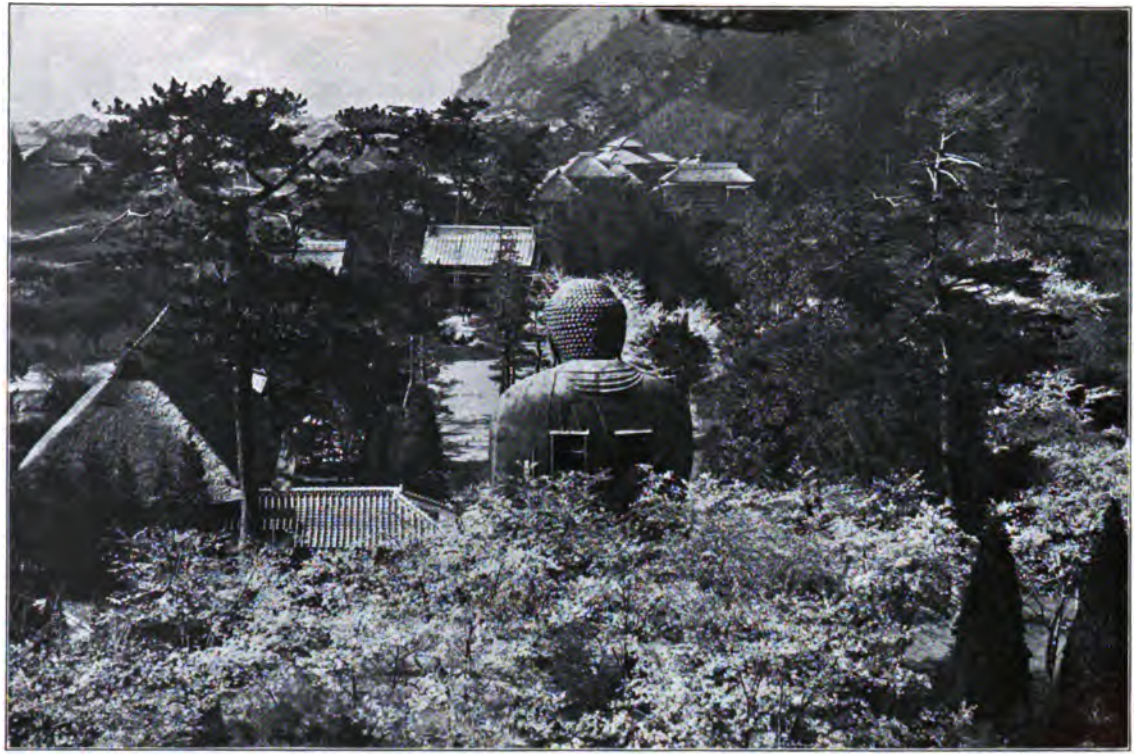
CHAPTER XXIV

YOKOHAMA AND TŌKYŌ

The Great Buddha of Kamakura. Enoshima. To Kamakura by Jinrikisha. Earthquakes. An Excursion to Kanozan. The Caves of Taya. Holidays and Fireworks. Narita. Fine Carvings. Tōkyō. Ueno Park. Shiba. Flowers and Gardens.

THE most popular excursion for Europeans to make from Yokohama is to the temples and Daibutsu of Kamakura, a journey of less than an hour by rail. The temple of Hachiman, with its great *ichō*-tree, and the view from the hill behind; the temple of Kwannon, with a similar view, and a fine old bronze figure of Dainichi Nyorai; Ennōji, with its carved images, by Unkei, one being of Shōzuka-no-Baba (the witch who steals the clothes of children in the other world) and the one of Emma-Ō (the regent of the Buddhist hells, and a male in spite of the apparently feminine name), boldly carved and full of character; Kenchōji, with its fine grove of trees and big image of Jizō; and Shōjōken, littered with minute paper flags that are fastened to splinters of wood and planted in small bundles all over the temple grounds, as well as the road leading to them, — are all interesting or amusing, but none of them worthy of being mentioned in the same day as the Daibutsu.

The great bronze statue of Buddha seated, in the manifestation known as Amida, is remarkable for its size, nearly 50 feet high and 100 feet in circumference, as well as for the fact that it has withstood two great tidal waves which swept away the temple around and covering it. Cast about 650 years ago, it has for over 400 years been exposed to wind and weather, to hand down to the present day one of the most wonderful examples of pure Indian art to be found anywhere



BACK OF KAMAKURA DAIBUTSU, JAPAN.
Photographed by Farsari, Yokohama.

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in the world. We made three visits to the Daibutsu, and each time carried away a deeper impression of the majesty, dignity, and power of this unique monument.

Enoshima may be visited from Kamakura by the road along the beach called the Shichi-ri-ga-hama, or direct from Yokohama by the Tōkaidō Railway to Fujisawa. There is a bridge from the mainland, as Enoshima is now an island at high tide, and the approach to it is spanned by a gigantic tin, or sheet iron, *torii* erected by a Tōkyō *sake*-dealer, and covered with advertisements extolling his wares; a quaint combination of "the spirit of love" and "the spirit of wine." Before Japan was inhabited by the Japanese, Enoshima must have been a peninsula beautiful to look at, charming to visit, and affording delightful views. To-day it is a mass of shops, tawdry shrines, tea-sheds, and other abominations, which have spoilt its natural beauties, and only left the mournful satisfactions that may be extracted from a study of holiday-making Japanese. Nevertheless, we climbed the steep road to the top, descended the cliff to the cave, said to be over 350 feet deep and 30 feet high at the entrance; and in passing the shops were induced to buy some specimens of the curious glass-rope sponge and some little flat shells which move about if placed in a basin of vinegar. We had a good view of Fuji in the setting sun from the bridge.

Toward the end of June we paid our last visit to the Kamakura Daibutsu, going all the way by jinrikisha, with two coolies, and back by rail. We left Yokohama by way of the Bluff, the Race Course, and Macpherson's Hill. Then through Negishi, with its little shrine, to Fudō on the top of a hill, to Isogō, where the irises in the flower-garden, of about two acres, established in 1897, were still in bloom, and through the tunnel to Mori and Seki. A short distance beyond Seki we turned to the right up the Mine Hill and walked to the top. Nōkendō, with its famous pine-tree, was our next halt. From the tea-house are views over Tōkyō Bay on one side and the intervening country to Fuji-yama on the other, much finer than those from Macpherson's Hill, the Negishi Temple, or the Mine Hill. After seeing the

"eight beautiful views" (*hakkei*) of Kanazawa, we took the old main road to Kamakura. The country all the way from Yokohama is a pretty one, well-wooded and hilly. In the marshy places arum-lilies were in flower, and on the hill-sides the large, showy, wild hydrangeas (*ajisai*) were growing in masses like rhododendrons. In the Daibutsu enclosures irises were in bloom, and also the sweet-smelling jasmine.

It is stated that the seismograph records an average of one earthquake for each day in the year, but during our fourteen weeks' stay in Japan we only felt one, which occurred about a quarter to seven one morning in Yokohama. The first shock woke up the guests in the Grand Hotel, and the second shock caused the building to creak and the beds to tremble, but no damage was done except to a few unstable ornaments.

About thirty miles to the southeast of Yokohama, across Tōkyō Bay, the mountain of Kano-zan rises above the surrounding hills to an elevation of between twelve hundred and thirteen hundred feet. On a clear day it forms the most prominent feature of the background to the view from Treaty Point, yet, except by an occasional missionary, it is rarely visited by Europeans, and some of the oldest residents of Yokohama have never been there. A tour of three days and two nights to the other side of the bay will take you well away from the beaten track, and is well worth making.

Leaving Yokohama early in the morning, we went by train to Yokosuka, where the government dockyard is established, and where can be seen the grave of Will Adams, the Medway pilot, who brought a Dutch Fleet out three hundred years ago, and was the first Englishman to land in Japan. Then by jinrikisha to Uraga, famous for its *mizu-ame*, a sweet paste made from malted grain, and considered most toothsome and wholesome. At Uraga we took the steamer, leaving at 11.30 A.M. for the coast on the other side of the channel. The first port is Kanaya, situated at the foot of a hill upon which are great quarries of soft stone. The blocks are brought down in small carts to the shore by women, and carried on to the boat on men's backs, a slow and laborious method of loading.

Hota was the next landing-place, and then Katzuyama (or Kachiyama), passing an islet with a natural arch in the rock, and leaving behind a pretty view of the coast, with Nokogiriyama in the background. At the end of the second hour we had reached Tayōoka ("very-busy-hill"), whose houses are surrounded with thick bamboo hedges; and half an hour later touched at Fūnakata. At Nago a group of naked women were bathing on the beach, and also at Hōjō, where we landed. We found an excellent fifteen-mat room at the Yoshino-an, where the service was very good and everything was spotlessly clean. Tateyama, with its view of Fuji-yama across Sagami Bay, lies only a mile away, and two and a half miles west of Tateyama is one of the many famous pine-trees of Japan.

The next morning we took the steamer, leaving at eight o'clock, back to Kanaya, where we landed at quarter to eleven; and took jinrikishas along the coast road through several tunnels to Tenjinyama, on the Minato-gawa, arriving at the Fukumoto Inn at noon. From there the road up the valley and hills is very bad, being heavy sand with deep ruts all the way, so after the first hour we sent away the jinrikishas and walked to the Marushichi Inn at Kano-zan. There are fine views of Tōkyō Bay; but the hills themselves, near at hand, are not very pretty.

The village of Kano-zan is built on the top of the mountain; and the best views, which embrace magnificent vistas to the west and north, are from the back rooms of the inns and from the hill just below them. At the very summit of the mountain is a shrine approached by a flight of over two hundred steps; but the trees obstruct the view, and it is only by following a short path to a clearing on one side of the peak that a view is had to the northeast over the jumble of hills and dales known as "The Ninety-nine Valleys." The sights of Kano-zan, including the neglected temple of Yakushi and the waterfall, can all be viewed in a couple of hours; and you can spend the rest of the time until after the sun has set in the enjoyment of the splendid panorama spread out before you. We found many beautiful butterflies and

moths on the slopes of Kano-zan, from tiny ones no bigger than flies to big ones as large as birds, and of a great variety of colour.

We made an early start from Kano-zan, leaving at quarter past six, and walked down to Sanuki, through a succession of small, well-cultivated valleys, in an hour and a half. No other foreigners had been to the village for over six months, although it might be reached direct from Yokohama in four to five hours. We had a hazy morning at first; but before we reached Sanuki the mist had disappeared, and Fuji showed its snow-capped cone through the clouds in the full glare of the morning sun. The young women in this province are rather better-looking than the peasantry of other parts of Japan; but the old fishermen's wives, who do a large proportion of the heavy work ashore, keep up the general average of ugliness.

From Sanuki to Futtsu, by way of Iwase, the road is very heavy sand, but we got through in exactly two hours, with a man pulling and a woman pushing each jinrikisha. While waiting for a fishing-boat to take us across the bay, we watched some primitive rope-making done entirely by hand without a wheel. Our boat was loaded with fish and vegetables for the Yokohama market; and starting with the tide and a twelve-knot breeze in our favour, we did the thirteen miles from point to point in two hours. Flying-fish were very plentiful in Tōkyō Bay, and one which dropped into the boat had two pairs of equally developed fins.

We employed a rainy afternoon in going by train to Ōfuna, and then, by jinrikisha, over the very bad road to the caves of Taya. We found the caves, or rather tunnels and chambers excavated in the tufa, to be, contrary to their reputation, dry enough even in rainy weather. The pious zealot through whose efforts, during a period of forty years, the underground passages were extended and carved with Buddhist emblems and divinities, died in 1892, and the work was then discontinued, but we were told it would soon go on again.

In the morning we had visited O-san-no-Miya, the shrine

to the self-sacrificing girl whose festival is celebrated here in September, and the Joshoji Temple, where mothers go to pray for their children's recovery from illness. In Ōta, the same suburb of Yokohama, is the manufactory of the grey, glazed Makuzu-ware; so called after the part of Kyōto from which the original porcelain-maker came about thirty years years ago.

The Japanese have a great number of national and local festivals, beginning with a three days' holiday at the New Year. August seems to be the only month without a special festival, but the 1st, 15th, and 28th of every month is celebrated at most temples. As a matter of convenience, and to give employees a day off each week, the government offices close on Sunday; and, as the foreign banks close on many of the Japanese festivals, and on most of the European ones as well, the residents in the Treaty Ports have frequent holidays. Of the foreign holidays the most popular is the Fourth of July, when a subscription is raised for a display of fireworks at night and "smoke-pieces" during the afternoon. The latter consisted of rockets exploding in the air and emitting smoke which took the form of beasts and birds, but these were not very successful. A mediocre dancing performance was to be seen in the courtyard of the hotel before dinner, but in the evening the fireworks were such as we had never seen equalled anywhere. The rockets, shot from a long bamboo tube, attained an incredible height before exploding. There were very good set pieces representing Columbia, Niagara Falls, and the Union Jack and Stars and Stripes intertwined, the latter evoking enthusiastic cheers. The order in which the fireworks were let off showed a defect in the management, and led to an anti-climax; but the scene from the roof of the Grand Hotel was most fascinating. The coloured lights and lanterns on the veranda and balcony, both crowded with Europeans in evening-dress, lit up the scene at our feet; Bengal fires flared upon the townspeople massed in the street; and the big electric lights kept up a steady glare. Out in the harbour in front of us the fireworks were being let off from

a row of boats, and behind them the ships at their moorings were illuminated. There were wonderful combinations of the various coloured lights, and together they formed a beautiful and extremely brilliant and effective picture.

We had a very pleasant day's excursion from Tōkyō to Narita, by the train that crawls along the northern shore of Tōkyō Bay and over the Shimōsa plain. It was the monthly festival of the temple of Fudō, and there were big crowds of "pilgrims" at the stations, both going and returning, which perhaps accounts for the fact that we took over three hours, including stops, to do about forty-five miles by train. But we found the holiday crowd interesting and amusing, and these sentiments were reciprocated by a band of young boys from the Military School, who followed us about the whole day.

The temple is very curious in many ways, and its wood-carvings are equal to any we saw in Japan. The main gate (*ni-ō-mon*) is carved with groups of Chinese children and sages. The doors of the main shrine (*hondō*) are ornamented with twelve panels, carved by Shimamura Shumbyō, measuring two and a half feet by two feet, and representing the Twenty-four Models of Filial Duty, all extremely well-executed. Eight magnificent panels, nine feet long by four feet high, carved in low relief by Matsumoto Ryōzan, ornament the sides and back of the building. Buddha's "Five Hundred Disciples" are carved in groups with an accuracy and wealth of detail, combined with boldness of execution, worthy of all praise. At the entrance is a shrine with an image of Kōbō Daishi and some well-carved dragons.

Near the gateway are buildings devoted to pilgrims undergoing a religious fast (*danjiki*) of a week, during which they take frequent cold baths. Another building is occupied by pilgrims seated around a big rosary. The approach to the main temple is up a flight of steps through a rockery decorated with bronze and stone *ex-voto* images; and behind the shrine containing the sacred black image of Fudō, the god of wisdom, is another rockery with thirty-six little bronze statues, and in a cave above is another Fudō. The pagoda,

the revolving library, and the bell-tower are all worth examination; and the *ex-voto* Hall and Shed contain many curious offerings, from barnacle-encrusted anchors, recovered from the sea, to a huge rosary threaded on a cable made of human hair.

From the Jūnikai, a twelve-storeyed tower 220 feet in height, near the Asakusa Temple, is to be had the most extended view of Tōkyō. This city, with wide streets and low buildings with curved-tile roofs, covers an area ten miles square, and contains about one and one-third million inhabitants lodged in something over three hundred thousand houses. London has about three times as many inhabitants per square mile; and New York, before its recent increase of area, four and one-half times as many. What is particularly striking, in this view over the city, is the great number of trees, and the apparent profusion of green in every direction, owing to the fact that the trees rise above the houses except where some temple uplifts its roofs, or where, a mile or so to the north, a cluster of buildings higher and finer than those to be seen in any other quarter indicates the situation of the famous Yoshiwara.

Tall iron chimney-shafts, and shorter square brick ones, proclaim the fact that Tōkyō has large manufacturing interests; but however often you may visit the capital, you will never lose the impression, as you go through its miles of streets, that you are travelling in the vast suburbs of a great city, and not in the city itself. Moreover, it is an extremely difficult place in which to find any given address, as the numbering of the houses appears to be somewhat erratic, and the smaller streets are hard to find.

In Ueno Park are the tombs of six of the Tokugawa shōguns, the splendid temples of which are neglected and going to ruin. In the interiors of them thick dust covers the fine black lacquer, and accumulates around and under the mats; and the ravages of time and the elements are allowed to go unrepaired. But the shrines themselves are, indeed, "gorgeous specimens of gold-lacquer," perfect in workmanship, and with the metallic lustre of the best damascene. In the Jigen-dō, close by, is a famous portrait by Kano Tanyū. The so-called "bronze" image of Buddha in Ueno seems to

be made of cement. The bullet-riddled gate, the colossal stone lantern, and the carved gate restored in 1890, but already grown dingy, are not far away. The museum does not contain much of artistic excellence, but the Mikado's ancient bullock-cart, throne, and robes, and a model of the shōgun's state barge, are interesting.

From Ueno we visited the Higashi Hongwanji, a large temple covered with wire netting as a protection against fire; and then proceeded to the ever-popular Asakusa Kwannon to see the people, the big bell, and the celebrated wooden image of Binzuru, carved by Jikaku Daishi, which believers rub to cure disease. If you have a bad eye, rub Binzuru's eye and then your own, and so on. As the image is worn down to almost a shapeless log by continual rubbings, it is appalling to think how much contagion may have been spread in this way.

On the Kudan Hill is a fine museum of arms (Yūshū-kwan) situated near the race-course, which latter contains an heroic bronze statue of the patriot Ōmura Hyōbu Taiyū. In the same neighbourhood is the modern Shintō temple of Shōkonsha, built in strict conformity with ancient models, with projecting rafter-ends (*chigi*) and thick bark shingling (*hiwadabuki*) on the roof. In the grounds is a huge bronze *torii* made at the Ōsaka arsenal. We made a visit in the early morning to the fish-market, which consists of several streets of small shops plentifully supplied with fresh water. Each shop exhibits its wares in tubs of water which occupy the pavements almost to the centre of the street, leaving but a narrow lane between. In these tubs all but the largest fish are shown swimming about, and are sold alive.

We saw the Shiba temples on a brilliant morning in June, and we inspected the faded glories of the temples and tombs of the six shōguns; the monastery of Zōjōji, with its carved image of Amida by an artist who flourished nine hundred years ago; Gokoku-den, with its paintings of hawks, and its bronze statue of Shaka; the temple of Tenei-in; the Hakkaku-dō; and temple of Ankoku-den. Of all these the mortuary temple of the 6th, 12th, and 14th shō-

guns is undoubtedly the finest. But first we passed three ornamental, but more or less damaged, gates, to the temple of the 7th and 9th shōguns, whose portico contains carvings of two dragons. From the double-coffered ceiling of the oratory (*haiden*), whose walls are ornamented with impossible lions, hangs a baldachin under which the abbot sits on great occasions. The corridor connecting and leading to the sanctuary (*seisho*) ends at a pair of gilt gates, behind which are three gold-lacquer and metal-work shrines, and a couple of red-lacquer tables.

The gates which lead to the tombs of the 7th and 9th shōguns are curiously carved with dragons, and at the side are excellently carved peacocks. The copper facing of the tombs is decorated with conventional waves and plum-trees. The temple of the 6th, 12th, and 14th shōguns is less faded than the others; and the wood-carvings of birds and flowers in the oratory are delicately executed and accurately coloured. The general effect is that of richness and magnificence, without the usual accompaniment of gaudiness. The tombs themselves are remarkable for the bronze-work connected with them.

There are splendid lacquer shrines at Tenei-in, gold and black panelling, and coffered ceilings. The gold-lacquer shrine of the second shōgun was made shortly after his death, in 1632, while the tomb under which he is buried in the Hakkaku-dō is said to be "the largest specimen of gold-lacquer in the world." There is a gold-lacquer shrine, with clever representations of bamboos and pines on the sides, at the Shintō temple of Ankoku-den, where there is also a beautiful coffered ceiling and an old Buddhist picture. We spent the remainder of the day in Shiba Park, visiting the tombs of the Forty-seven Ronin, at Senkakugi, and going to see the old carved images of the Five Buddhas at Nyoraiji, on our way back to the railway station at Shinagawa.

In the first week of June we went on a *hanami*, as a day's outing to see cultivated flowers is called. Having provided ourselves with the necessary permit, we first visited Prince Mito's garden (Kōraku-en); then went to see the irises at

Horikiri, and on our way back stopped to see the landscape garden of Satake Yashiki. The *hanami* is in Japan what a visit to a flower-show is in Europe. It may be undertaken for the sake of seeing flowers, or it may be for other attractions of a social nature for which the flowers are only an excuse, or of secondary consideration. The Japanese are said to be fond of flowers; yet, curiously enough, they form no necessary part of a Japanese garden, nor do flowering plants usually adorn the vacant spaces around the houses, or flowering creepers cover them. The cultivation of flowers is left to the temples, to a few public parks and gardens, and to the professional horticulturists. At various localities in or around Tōkyō can be seen, at their respective seasons, the plum- and cherry-trees in blossom; and peonies, wistarias, azaleas, irises, convolvuli, lotus-flowers, and chrysanthemums follow each other at the florists' gardens, where for a few days, several acres of plants in bloom can be seen and admired on the payment of a small entrance fee. We visited Musashiya's iris farm at Horikiri, and Yoshinoyen's half a mile away at Yotsugi, Honjio, where there was a still finer display of blooms. Both places were crowded with holiday-makers who had come out in jinrikishas along the banks of the Sumida-gawa and under the cherry-trees of Mukōjima. They were spending the day drinking tea and *sake* and, at times, walking about the "gardens."

There are wild flowers in abundance in Japan, and mountain walks will reveal many beautiful specimens; but, owing to the absence of fences or hedges dividing the fields, to the close cultivation of the land, which permits nothing useless to grow, and perhaps to the sterility of the soil itself, there are few wild flowers to be seen in the thickly-inhabited countryside.

As a rule both wild and cultivated flowers are devoid of scent, or it is too faint to reach ordinary nostrils. Sir Rutherford Alcock says bluntly, "The flowers have no scent"; and he will appear to most people to be nearer the truth than the clever ladies whose delicate noses have enabled them to find all Tōkyō sweet with the fragrance of

wistarias and azaleas, to declare that the species of water-lily, called in Japan the lotus-flower (*renge*), fills the air with perfume, and to discover the fragrance in Japanese roses and plum-blossoms. From the hills around Kagoshima, where we found wild arum-lilies, right through Japan to Hakodate, where we found lilies-of-the-valley, we saw many varieties of cultivated and wild flowers; but not one in ten had any perfume at all, and of those that have any, perhaps the most marked and agreeable is the scent of the Cape jasmine (*kuchinashi*). Yet Japan and Europe both got from China the sweet-scented gardenias, white wistarias, and jasmines, as well as tree peonies, primulus, azaleas, and chrysanthemums.

Robert Fortune, who was sent out by the Royal Horticultural Society in 1843, and who, in addition to his great contributions to science, rendered an incalculable benefit to India by introducing into that country the cultivation of tea, sent from China to England during the following three years most of these flowers as well as the double yellow rose, the weigela, the lyre-flower, the fan-palm, and the kumquat. From Japan, which Fortune visited in 1853, were sent the white anemone, the arum-lily, the aucuba, the China-rose, the golden larch, the evergreen barberry, and the cryptomeria. But notwithstanding all these contributions by Japan to English gardens, there are no flower gardens in Japan to compare with those to be found scattered all over England.

To make an ordinary Japanese garden only requires a cart-load of rocks, a pail of water, a modicum of ingenuity, and unlimited imagination, — all concentrated on a space the size of a mat. To make a more perfect garden, a "miniature paradise," whose creation is considered "half-necromancy," add a dwarf pine-tree, tortured out of its natural shape with permanent bandages and bits of wood and string, or some which "the patient gardeners have bent, interlaced, tied, weighted down, and propped up the limbs and twigs." Multiply these items by ten, and you have a landscape garden, which is "a leafy, lake-centred paradise, and a marvel of artistic arrangement." Multiply by a hundred and you have a place of pilgrimage like the "two model landscape

gardens of Japan," at the Kinkakuji and Ginkakuji temples in Kyōto, which, in the opinion of enthusiasts, entitle the Japanese to be called "the foremost landscape gardeners in the world."

The Prince of Mito's garden, which adjoins the Koishikawa Arsenal, is said to be two hundred years old, and it is acknowledged by European writers to be the finest, not only in Tōkyō, but in all Japan. It covers several acres, and reproduces in miniature, but on a "practicable" scale, scenes celebrated in Japanese literature and art. And there are, in addition, fine old trees in it, growing as nature intended. But this garden can only be inspected on one day in the week. An order from the military authorities is necessary before you can gain admittance, and it is visited by few Japanese or Europeans. It is a very pretty garden, and the only one we saw in Japan that could, without a strain on the imagination, be properly called a landscape garden. As an example of creative ability, or of difficulties overcome in reproducing natural landscape effects by artificial means, Prince Mito's garden cannot be compared with the Golden Gate Park, covering the sand-dunes in San Francisco, or with Central Park, planted on the barren rocks in New York. Nor are there to be found in Japan such botanical gardens as exist at Peradeniya in Ceylon, at Buitenzorg in Java, or at Kew in England.

The miniature scenes formed in the gardens of a Japanese house or inn lose much of their interest and impressiveness owing to the proximity of household objects which intrude upon the view; and it is difficult to acquire that mental detachment necessary in order to contemplate with reverence the Fuji-yama overtopped by the handle of a dipper leaning against it, the Lake Hakone reduced to insignificance by the adjacent rice-pail, or the pine-tree of Karasaki entirely overspread by a hand-towel. Cleared of these encumbrances and other distractions, a circumscribed view at a proper distance would perhaps foster the illusion, or, at any rate, would compel admiration for the ingenuity, time, and patience expended in producing the effect. The Japanese



CHERRY-BLOSSOMS IN UENO PARK, TŌKYŌ.
Photographed by Farsari, Yokohama.

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seem capable of the necessary concentration to exclude from their vision all details not relevant to the picture. Europeans would be compelled to wear blinkers to get the same pleasure from a Japanese garden.

There are certain conventions to be followed in Japanese gardening, and in the arrangement of flowers in the house. Under the head of "flowers" are included twigs or branches of various trees. The first canon seems to be, "Avoid symmetry and cultivate unevenness"; and the second to avoid parallel lines, or those that cross each other. In gardening nothing must be allowed to grow naturally, but must be made to conform to some model; while in the art of the arrangement of flowers (*ike-hana*) each branch or flower should be placed in the flower-vase (*hana-ike*) so that it assumes the position natural to it when growing. It is this close adherence to natural position in the arrangement of flowers, and in their representation in painting and other arts, that enables the Japanese to produce such successful decorative effects with them. However, the unsymmetrical convention in *ike-hana* has certain definite proportions and rules that place at its foundation the arrangement of branches of flowers in three curved lines, having lengths in relation to each other of one, two, and four; so that if the longest branch which is placed in the middle of a vase measures two feet, the branch curving to the left should measure one foot, and that curving to the right six inches.

In the vicinity of Horikiri, hedges and fences, which are unusual in Japan except near the big cities, surround the houses; and at the time of our visit, during the first week in June, rice was being planted out in the adjacent fields.

CHAPTER XXV

JAPANESE ENTERTAINMENTS

A Wrestling Match. Heavy-weights. Theatres. Danjūrō. The Forty-seven Rōnin. The Maple Leaf Club. A Club Dinner. Japanese Dancing. Music.

THE temple of Ekō-in, in Ryōgoku, was *en fête* in early June, when we saw the great semi-annual wrestling (*sumō*) matches, which draw enormous crowds across the Sumida-gawa to the Buddhist temple, built where the victims of the great fire of 1657 were interred in a common grave. Lovers of domestic animals will be interested also in the graves of these pets, for whom a burial service can be procured for a small payment. But the point of attraction was the arena, where the heavy-weights of Japan wrestled for supremacy; and we procured seats on the wooden benches covered with matting overlooking the circus, in whose centre was the elevated platform containing "the ring." We had seen contests between local celebrities at the wrestling places (*sumō goya*) in Hyōgo and other towns. At Hyōgo the ring was only fifteen feet in diameter; at Ekō-in it is larger. The umpire, armed with the peculiar-shaped, stiff, heavy war-fan (*gumbai uchiwa*), enters the ring. He is of the family of Kimura, and his position is hereditary. There is also a judge at each corner of the stand; and one of them calls out the names of the contestants, who are divided into two camps.

From the *Japan Times* we procured the following details of the names, ages, heights, and weights of the champions. A *shaku* is .994 of an English foot.)

Umenotani — age 22, height 5.54 *shaku*, weight 36½ *kwan* (about 302 lbs.).
Ozutsu — age 31, height 6.44 *shaku*, weight 34.42 *kwan* (about 285 lbs.).
Hitachiyama — age 27, height 5.70 *shaku*, weight 30.35 *kwan* (about 251 lbs.).
Konishiki — age 33, height 5.53 *shaku*, weight 28.53 *kwan* (about 236 lbs.).
Asashio — age 36, height 5.88 *shaku*, weight 26.50 *kwan* (about 220 lbs.).
Genjiyama — age 36, height 5.75 *shaku*, weight 25.70 *kwan* (about 213 lbs.).

Hitachiyama was the winner, at the last spring matches, of the apron given for scoring the greatest number of victories. These gigantic men, displaying great rolls of fat, waddled into the ring as their turns came, wearing only the diminutive breech-cloth (*koshi-obi*) and the silken belt twisted in the shape of the straw-rope (*shimenawa*), with which the *torii* are decorated on New Year's Day — to commemorate the legend of Ama-terasu the sun goddess, who was enticed from her cave by the mirror, and prevented from retiring again by the rope hung across the cave's mouth.

As each champion enters the ring, he drinks a dipper of water, spits on his hands, stretches his arms and legs to exhibit his muscles to the admiring crowd, has another drink of water, takes a position with his hands resting on his bent knees, and awaits his adversary; who goes through the same performance, and stands in the same position opposite. The umpire sees that they are properly placed, and they sink on their haunches leaning forward on clenched fists, which rest on the ground, thumbs to the front. No signal to start is given; but if both move forward for a grip at the same time, the round begins. If one makes a beginning and the other is "not of the same mind," both retire for more water, and they face each other again. Even when they have "come to grips," they are from time to time separated by the umpire, in order that they may drink more water; and the umpire afterward replaces the grips, and the interrupted round goes on. It is "catch-as-catch-can," and any part of

the body touching the ground counts as a "fall," as also does being pushed or carried out of the ring.

Wrestling in Japan dates from the most ancient times; and there is a legend that two brothers left the decision of their rival claims to the throne itself to a contest between their champions in the wrestling ring. There are said to be twelve twists, and as many lifts, throws, and throws-over-the-back, or forty-eight "falls" in all; each with eight variations. All of these are supposed to be known to the champion wrestler; but all the rounds we saw won here or elsewhere were terminated by the stronger (which usually meant the heavier) man pushing or even carrying his antagonist out of the ring. The defeated wrestler retires smiling, and at local contests another takes his place and faces the winner of the round.

As we left the temple grounds, a banner cast a shadow over the left eye of the big Buddha facing the entrance, and the eyelid seemed to slowly droop and quiver, as if the sage realised what was taking place, and was sufficiently modern to perpetrate a wink at the gigantic humbug that semi-annually brings so many yen into the temple coffers.

Among the theatrical performances we witnessed in Japan, two stand out prominently on account of the actors who took part. One was at the Tsuta-za in Yokohama, where a company from Ōsaka performed a number of short plays, in which the actor Bizensodo took several female rôles with considerable success. The other was at the Kabuki-za in Tōkyō, where the great Danjūrō was playing one of the many versions of the ever-popular *Chūshingura* ("The Forty-seven Rōnin").

Both of these theatres are constructed on the general plan common throughout Japan, although they differ in some details. The stage is large and nearly square, and a circular turn-table (sometimes constructed with an inner turn-table), nearly the full size of the stage, enables one scene to be set behind, while the action takes place in the scene facing the audience. This arrangement has many advantages. The scenes can be rapidly changed; and the action need not be

interrupted during the change of scenery. If the characters change with the scene, the actors remain on the revolving portion of the stage, and disappear as the new scene comes into view; but if one or more characters continue the action while the scene changes, as would be the case if the play required them to travel from one place to another, they have only to remain on the margin of the stage, which is stationary, while the revolving part moves and introduces a new scene. And in the matter of scenery and costumes, whether representing ancient or modern times, the Japanese theatres will bear comparison with those of any country.

Leading from either side of the stage, at right angles to the foot-lights, are narrow platforms, level with the stage, carried right through the audience to the "front" of the house, where your clogs or boots are left in exchange for a ticket when you enter the theatre. These are called *hana-michi* ("flower-way"), because it is here that the popular actor receives the tributes of the audience as he makes his "entrance." For here, the character who has lines to speak or actions to play "off," or before his "entrance," can act his part in sight of the audience, as he approaches the scene. The *hana-michi* to the left, facing the stage, is the one usually used for entrances, and is, in the Kabuki-za, wide enough to accommodate a jinrikisha; the one to the right is narrower, and generally used for exits. In the square between the stage and the *hana-michi*, and sunk about three feet below it, is what would have been called in olden times "the pit." It is divided into compartments six feet square, which hold exactly "two mats." Upon these four people are supposed to sit; but as many as six at a time crowd into one of them. Between the compartments, or boxes, is a rail a few inches wide, upon which people walk to go in and out, and get to their places. Outside of the *hana-michi*, between them and the gallery, are the most expensive boxes. There is a curtain, which, in a theatre where a popular actor is playing, is probably a present from his admirers. In the smaller theatres it may be covered with advertisements. The signal for the raising of the curtain is the same as at the Comédie

Française, three raps on the floor with a pole. We counted in the pit of the Kabuki-za 120 boxes; outside of the *hana-michi* 60 boxes; lower gallery 30 boxes; upper gallery 70 boxes; in all 280 boxes, which probably held, when we were there, an average of 5, or an audience of 1400 people.

The theatres in Japan ordinarily give performances lasting eight to ten hours, according to the play; and the curtain goes up on the first scene at 10 to 11 A.M., and descends on the last at 8 or 9 P.M., or even as late as midnight. The Ōsaka Company were giving a "short" performance, lasting only from eleven in the morning to eight at night. In some provincial places they are said to begin as early as 6 A.M. Of course creature comforts are provided for; and the tea-house, through which you have, in the customary way, secured your places, which cost from fivepence up, serves you with tea, rice, and other delicacies, which are consumed in your "box." Before the day is over there will probably not be a "box" without a kettle on the boil over its portable brazier, and a pot of tea going. The people in the audience come to spend the day and make a picnic of it. We go fairly early, and spend some hours. There is a programme with a synopsis of the plot, or plots, and illustrations of the most striking situations. The curtain goes up and the "chorus," in a sort of cage a few feet above the stage on the right-hand side, begins to open the story to the accompaniment of stringed instruments.

In some of the smaller theatres and shows the side of the building facing the street is open; and a large curtain, which is let down when the performance is going on, is lifted from time to time so that the people in the street can get, over the heads of the seated audience, such glimpses of the stage as will induce them to pay for a ticket of admittance.

Presently one of the actors makes his appearance from behind us in the pit and advances to the stage along the *hana-michi*. He utters no word, but the chorus tells us what he is thinking about, and why he approaches. Throughout the play, as the plot develops, the chorus informs the audience of what is passing in the actor's mind, so that there is never

any need of "asides," and there are no soliloquies. Smoking is universal and continuous in the audience, and the tap-tap of the pipes on the bamboo ash-holders punctuates all the speeches, in a manner that must be annoying to the actors.

As occasion requires some "property" to be removed, or handed on during the action, a super dressed in black and with a black hood, which is supposed to render him invisible, boldly walks on and brings or takes the necessary article. If one of the characters is killed, as frequently happens, for the Japanese love a bloodthirsty play, two such supers walk on with a black cloth which they hold up as a screen, behind which the dead man crawls away as they walk off.

The actors speak in the unnatural, guttural, sing-song manner which is conventional; but their acting, although exaggerated, is good, and their expression of emotions excellent. For some centuries it was illegal for men and women to act together; and since the ban has been removed, prejudice and custom have been as effective as the law. Companies composed exclusively of women are not unknown; but nowhere in Japan can you see a theatrical company composed of both sexes, such as that seen in Paris and London, when the well-known Japanese actor, Kawakami, produced plays in which he acted with his wife, the graceful Sada Yacco. The female parts are therefore taken by male actors; and Bizensodo, who took the part of a very much abused wife in one of the plays, was very clever indeed.

During the hours before twilight, the daylight falls on the stage through open windows, except when some effect of darkness is to be produced on the stage. At the Kabuki-za there is a huge cluster of electric lights suspended from the centre of the house to light the auditorium at night, ten footlights and three open gas jets of three burners each at the front of the stage, and three gas standards at each side. The theatres are regular tinder-boxes, and it is a wonder they do not more frequently catch fire. Between the acts the audience visit each other's boxes, and there is general conversation; while the children, of whom there is usually a considerable number, invade the *hana-michi*, and even the stage.

Ichikawa Danjūrō, the eighth successive Danjūrō known to the Japanese stage, was born about the year 1840, and is known in private life as Horikoshi Shu. He is the acknowledged head of his profession, and we saw him in his most popular play. It is perhaps a sufficient compliment to his acting and that of his support, to say that his high reputation is well deserved, and that one does not require to know the language in order to understand the plot or enjoy the play.

The story of Ōishi and the forty-six other retainers of Asano, Daimyō of Akō, who was condemned to commit *harakiri* because he had drawn blood from the Daimyō Kira in the Royal palace — their patient but deadly vendetta, which only ended when they had killed Kira and placed his head on Asano's grave; and their own death by *harakiri* and burial by their master's side, has many variations in details, and some of the plays founded on it take days to perform. But the plays are divided into acts, each one of which is a complete story in itself; and among several acts we saw, two stand out in a particularly vivid manner. One was the story of Ōishi, who, in order to deceive the spies who are on his track, signs the deed divorcing his wife, whereupon his little daughter, in hope of effecting a reconciliation by sacrificing her own life, stabs herself in the neck with a sword and dies. Danjūrō was magnificent in his portrayal of the conflict between his affections and his duty; and the acting of the small boy who took the child's part showed careful training that must have been begun at a very tender age. The audience, although probably knowing the play by heart, followed the action with breathless interest; and, with hardly an exception, both men and women were affected to tears, and were keenly responsive to the art of the actors and the incidents of the tragedy.

Another act was the meeting of the Rōnin on the memorable January night in the year 1703, when, during a violent snowstorm, they forced Kira's gate. The stage effect of the snowstorm was superior to similar effects we had seen on European stages, and the actors never forgot, in any of their "business," that they were in a snowstorm. Before



GRAVES OF FORTY-SEVEN RONIN, TŌKYŌ.
Photographed by Farsari, Yokohama.

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leaving, we were invited to go behind the scenes and to climb up to the artists' dressing-rooms, where we saw them in various stages of *déshabillé*, some being up to their necks in a hot bath; but all were exceedingly civil, and seemed to appreciate the interest we took in their old costumes and weapons.

We afterward went to Sengakugi to revisit the graves of Asano, Ōishi, and the rest of the band. Before each tomb incense was burning, and throughout the two centuries the populace have seen that this mark of reverence and respect has never been lacking, while thousands show the same sentiments in the quaint custom of leaving their visiting-cards on the tomb of their favourite hero. There are relics of the Rōnin preserved in a building within the gate, but no relic is more zealously guarded than is the memory of the Forty-seven Rōnin in the hearts of the Japanese people.

The "Maple Leaf Club" (Kōyō-kwan) in Shiba Park is celebrated for its dinners and for the *geisha* and *maiko* who assist at these functions. It is in reality not strictly a club, as strangers are admitted on payment of ten sen (two and a half pence); and you can drop in for a cup of tea served in the national way, with the water-cooler, in which the boiling water from the kettle is allowed to cool to about 120° F. before it is poured on the tea. Or, if you desire to play host, you can command an evening's entertainment which will cost you as much as twenty to twenty-five yen (£2 to £2:10:0) for each guest. At one of these we were given an elaborate dinner which included a number of peculiar delicacies. Under the head of *hors d'œuvres* (*kuchitori*) was *tsukudani*, tiny smoked trout (*ai*) with bay leaves and soy. There was soup containing young sardines or whitebait (*shirasu*), and thin slices of plain raw fish (*sashimi*), as well as a second course (*ni-no-zen*) of fish served in vinegar with stewed vegetables (*namasu*). Fish-cakes (*kamaboko*), a salad (*sunomono*), and a rather tasteless sweet made from seaweed were also offered us. Everything left uneaten by us, even to bits of fish we had partly eaten, was neatly done up in little boxes filled with rice, and sent away with us in our jinrikishas. This

custom still prevails in the private houses of Japanese gentlemen.

We refused here, as elsewhere in Japan, the salad and all other raw vegetables, as well as ground fruit, such as strawberries, which are all dangerous to eat on account of the disgusting methods of fertilisation employed in cultivating them. For similar reasons we avoided shell-fish and raw fish generally, as well as ice; and for drinking purposes the only water we used was that bottled at the Hirano or Tanzan springs.

But to return to our dinner. Seated on the floor opposite each of our tiny tables was a *geisha*, whose business it was to entertain us and to keep our cups full of *sake* as we drank it in sips with the dishes, such as those containing fish (*sakana*), it is intended to wash down. We were each given a fan upon which to write the customary laudatory verse, and our *geisha* obligingly fulfilled this duty for us.

But the dancing was what we had looked forward to with the pleasantest anticipations; for we had all read of the "troupe of dazzling *maiko*" to be seen here, and of the grace and beauty of their dances (*odori*). We were first given a *Nō* performance, whose ancient mystic significance we failed to grasp; then a pantomimic "washerwoman's dance," which required no explanation, a fan dance, and the "maple-leaf" dance. Almost any Spanish woman could give these famous *maiko* points in the manipulation of a fan that would make their oblique little eyes open with admiration and envy; but the "maple-leaf" dance was really too absurd. On account of the supposed resemblance of a hand, with its five fingers outstretched, to a maple-leaf with its five points, you are expected to imagine you can see in the slowly moving hands with outstretched fingers the waving of the leaves on the tree. When the hand circles downward to the ground you must be amazed at the clever imitation of a falling leaf; when the hands are turned over you must picture to yourself the turning of the leaf from the green of summer to the brilliant tints of autumn, and say, "How wonderful!"

The *maiko* were brilliantly dressed, extremely picturesque, and down to a certain point very graceful. That point is the waist, below which there was no grace of movement, nor, as a rule, any attempt at a graceful pose. This was the rule throughout Japan, to which we only found one exception, and that was in one at the Maple Leaf Club. One, and only one of all the *maiko* who danced before us, realised that the lower part of the body could be gracefully employed as well as the arms and upper half; and that even the feet might show to better advantage than when planted flat on the ground. And the dancing of this one *maiko* was the nearest approach to anything comparable in point of grace to the skirt-dancing of the modern European theatre. Japanese dancing is always modest to a degree. The exceptional *Chon Kina*, and such exhibitions of lewdness as the *Curio Dance*, which may be seen in the low inns near the railway station in Yokohama, are in reality not dances; and the latter at any rate is certainly not Japanese.

The instrumental music and singing which accompanied the *odori* were as devoid of harmony as most Japanese music; but the strumming was in perfect time, and the efforts of the singers seemed to be devoted to the production, in a high nasal quaver, of a note which is dwelt on until the singer's breath is exhausted, when a fresh start is made on another note. These notes are practically the same as the tones and semi-tones of our musical scales, but some of the intervals sound unfamiliar. The Japanese advance in the study of European music is slow, and their musical ear difficult of cultivation. The chanting of the Buddhist priests is very similar to some of our old chants, and Japanese choirs have been taught to sing church music with precision and accuracy; but the singing is entirely without expression. It is the same with the brass bands. The bands at the Emperor's garden party, and the one employed by the Grand Hotel at Yokohama, were the best we heard, and when it came to a well-marked tune in common time, which is the time in which all Japanese music is played, they played very acceptably; but the moment they attempted any music

requiring expression or feeling they made a dismal failure of it. Anything in march time pleases them, and the most popular foreign air with Japanese bands is the American war-song, "Marching through Georgia." A Japanese gentleman present professed to prefer European music because he thought the tones changed more rapidly than in Japanese, and therefore gave "greater variety."

On another occasion, a Japanese who had made frequent voyages abroad, and had had considerable opportunity of hearing European music, listened with apparent pleasure to the air "When I went to Mr. Geogan's Fancy Ball," from "The Belle of New York"; and when this lively jig was played again at his request, thanked the performers, and said he recognised the music as that of "Home, Sweet Home"!

CHAPTER XXVI

THE JAPANESE

Physical Characteristics. Food. Children. Blindness. Comparisons. The Classes and the Masses. The Franchise. Politics and Parties. "Japan for the Japanese." Commercial Dishonesty. "Evasions of Veracity."

THE physical characteristics of Japanese men of the upper class are so well known as to require no description. The peasant's face is rounder and the nose is flat, approaching the African type, whereas the *samurai* comes nearer to the Malay or, in some cases, to the North American Indian. The hair is almost invariably black and straight. The abnormal shortness of the legs is thought to be caused by the continual sitting on them, and the general lack of muscular development to "national under-feeding." It may be pointed out that the class of wrestlers who practise systematic "over-feeding" has produced a type of larger men which has the appearance of an entirely different race. The jinrikisha men and the boatmen, as well as some mechanics whose trades necessitate proper exercise, develop a fair amount of leg muscle. But improper and insufficient food has undoubtedly caused in the past, as may be seen by the weazen and shrivelled old people, a deterioration in the race, which has perhaps now been arrested. At any rate, the era of prosperity following the war with China has witnessed a marked improvement in the people's dietary, which is in many ways apparent.

Rice, the staple food of the country, was for the poorer peasants too much an article of luxury to be regularly consumed, and millet, barley, and wheat formed their principal diet. These grains are boiled, in the same way as rice,

and eaten with raw fish or vegetables, and perhaps flavoured with soy. In the southern part of the country the cheaper sweet-potato, which we found of excellent flavour, takes the place of cereals. To the large consumption of raw and badly-cured fish is to be ascribed the leprosy prevalent in Japan.

The products of the "kitchen garden" are, as a rule, almost tasteless, and fruits are equally poor. Of the indigenous fruits commonly eaten the sweet-orange (*mikan*) and the persimmon (*kaki*) are the most plentiful, and the loquat (*biwa*) has the most agreeable flavour. Pears, peaches, sour plums, figs, and pomegranates are also grown, and apples and cherries have been introduced in recent years; but none of these fruits have much flavour. We were told that the strawberries were very good, but, having seen them grown, we eat them not. Radishes of an enormous size and pungent flavour are a favourite relish, eaten raw with the boiled grain. This almost universal vegetarian diet was not the result of choice but of necessity; and although the Buddhist religion forbids the killing of any living creature, and consequently the eating of animal food, we never met a Buddhist coolie whose religious scruples prevented him from eating the meat we gave him, and the avidity with which European food was consumed, showed the keenest appreciation of the flesh-pots.

The consumption of fresh beef is slowly increasing, and dairy farming is also growing, but all attempts to acclimatise sheep have so far failed. A flock of four hundred were imported into Kyūshū, but of these all but seven perished during the first season from eating the sharp-edged bamboo-grass, which caused death by cutting the intestines. The survivors, however, bred, and had increased in 1899 to a flock of fifty sheep all apparently able to successfully digest the bamboo-grass.

Japan is a large importer of foodstuffs, its necessities in any given year depending on the home rice crop, and such imports exceed in some years a total value of £5,000,000.

As bearing on the question of the increased consumption of what are still luxuries in Japan, the following exceptional

items will illustrate the general tendency and confirm the reports of travellers through the rural districts, who have noted the improvement in the mode of living. Comparing 1900 with 1896, in millions of pounds' weight, the imports of sugar rose from 300 to 540 (but even at the higher figure the average Japanese only consumes as much sugar per week as the Britisher does per day); of flour (mostly from the United States) from 32 to 112, and of salt-fish from Russian Asia from under 7 to over 58, while 95,000,000 eggs were imported from China against 32,000,000; and the imports of condensed milk, which comes from Great Britain, rose from 82,000 to 300,000 dozen tins. Perhaps the latter item is not the least important, if it is tending to the abandonment of the custom of keeping infants at the breast up to the age of four, or even later.

We saw one little urchin playing about in the road, who was certainly over five years of age, and was moreover considered old enough to take care of himself out-of-doors, but who had not yet been weaned. Children generally have their little heads covered with scurf, caused, it is believed, by this prolonged nursing. This disorder, combined with running noses that only make acquaintance late in life, if at all, with the piece of paper which takes the place of a handkerchief, somewhat diminishes the attractiveness of the little ones, and makes the exceptions, who are both healthy and clean, particularly prepossessing.

We noticed in Japan an abnormal number of people who had lost one or both eyes. This misfortune was in some cases due to smallpox, but more frequently to the custom of carrying infants on the back in close proximity to the projecting hairpins, which ornament the mother's or sister's head, but are a constant danger to the child.

Most of that which has been written about the Japanese people is only applicable to the highly important, but numerically small, official caste, and it by no means conveys a correct impression of the habits or manners of the great mass of the people. The latter are generally most unjustly treated by foreign writers, who seem to be continually com-

paring them in their own minds to barbarians, while they point with admiration to their ancient civilisation. Why should it be a matter of surprise that a race singularly free from foreign admixture, with a dynasty and civilisation continuous for twenty-five hundred years, should be cleanly, polite, moral, honest, truthful, patriotic, artistic, and adaptive? You don't expect these qualities in the Yuma Indians, and you don't find them. But these writers evidently were surprised to find them in the Japanese, and at once began to magnify them, until it is only in comparison with uncivilised races that the Japanese are entitled to the eulogiums bestowed upon their habits, customs, and characteristics.

For the mass of the people are not as cleanly in their habits as the Dutch, nor as polite as the Germans, nor as moral as the Scotch, nor as honest as the Welsh, nor as truthful as the Portuguese. And it may be doubted if they are more patriotic than the English, more artistic than the French, or more adaptive than the Americans. That they do not always compare favourably in these and in many other points with European nationalities, is not altogether surprising.

The Japanese people may be divided roughly into two classes. There is first the governing or official class, drawn almost exclusively from the former feudal chiefs (*daimyō*), and nobles (*kuge*), and their men-at-arms (*samurai*), aggregating, with their families and a few rich merchants who have attained social or political eminence, about five per cent of the population. Between these and the great bulk of the people there is practically no middle class, unless the shop- and inn-keepers who cater to the European visitors and residents, and who have educational opportunities above the average, can be considered sufficiently numerous to form such a class.

The whole population is officially enumerated under three classes, — the *kwazoku* (nobles), *shizoku* (*samurai*), and *heimin* (common people). The first two form the official class, and under the present constitutional government the great offices of state are practically monopolised by the noble families,

while minor officials, the police, and the officers of the navy and army are recruited from the *samurai*.

Before the present Emperor came to the throne, the sons of *samurai* were the only ones who received a higher education; and while Japan now has a public school system far superior to that of England, it is estimated that the parents of twenty per cent of the children of school age are unable to pay the annual fees of one yen (two shillings); and another ten per cent are through poverty obliged to take their children from school before the age of ten, in order to set them to work. The extreme north of the Main Island and the extreme south of Kyūshū are the most illiterate. Since 1872, when a committee of seventy Japanese were sent to study Western civilisation, picked students, of the official class, have been annually sent abroad, until there must be in the country to-day at least a thousand men with foreign experience who are in the government service. And it has become less fashionable now to devote a lifetime to the study of Chinese literature, although we met some students who had no greater ambition.

But superior education is not the only advantage enjoyed by the official class. The common people have never received the franchise, and are too poor to attain to it under the present laws. In order to be entitled to vote for a member of the Chamber of Deputies, a Japanese must be twenty-five years of age, must reside in his district for a year, and must pay fifteen yen (thirty shillings) a year direct taxes. The total number entitled to the parliamentary franchise is just over 500,000 voters. The electors to the city, town, and village councils, who must be residents for two years, but who are only required to be direct tax-payers to the amount of two yen (four shillings), number nearly 4,200,000.

Fortunately for the country, the representatives who have been elected by this small minority who have the franchise have little voice in the government, for under the Constitution promulgated on the 12th of February, 1890, the ministers are responsible only to the Emperor. As the Marquis Ito has declared, "The object of the Constitution is

not party government, and any Cabinet sanctioned by the Sovereign must be supported." It is because these ministers have been men of broad ideas and enlightened policy, ruling a people disciplined to obey, that Japan has had its opportunity for advancement, and taken such splendid advantage of it. But the government is an oligarchy, and the heads of the great southern clans still rule the country.

It is as difficult to form a correct judgment of the details of the home politics of a foreign country as it is to appreciate the music of an orchestra when you can only hear the beating of the bass drum. But when the press, which may be likened to the bass drum, is as unreliable as it is in Japan, the difficulty is all the greater.

The Japanese Parliament, like the French and the Spanish, is split up into a number of groups, or parties (*to*) whose allegiance is not to principles but to certain leaders. Of these leaders the greatest are Marquis Ito and Count Inouye, the heads of the "clan" parties, or Conservatives, who have governed from time to time with various combinations of groups. Of these groups one of the oldest, the Reformist (*kaishin-to*), was founded by Count Okuma, and has become merged in the True Constitutional Party (*kenseï-hon-to*), while the Liberal, Radical, and Socialistic groups are combined to form the Constitutional Party (*kenseï-to*). Then there is the Imperialist Party (*teikoko-to*), and other smaller groups. Ask a Japanese his politics, and he will probably tell you he is a follower of Marquis Ito, Count Matsugata, Count Okuma, Marquis Saigo, Count Inouye, or Marquis Oyama.

The motive which actuates all these groups alike is to oust the cabinet in power and put in their own leaders; obstruction and agitation are the means employed. The groups do not represent principles, nor are given principles confined to certain groups. The average deputy is ignorant of the first principles of political economy; and the wildest schemes are proposed and discussed. The majority are undisguised office-seekers; and the press is full of open charges of their corruption. With so difficult a chamber to deal with, it is

not surprising that the average tenure of a cabinet is not over twenty months.

The cabinets have heretofore been favourably disposed to foreign residents; but the majority of the chamber is rabidly anti-foreign, and in this they undoubtedly represent the mass of the people. The children are taught in school that the Japanese nation is the first in the world in valour, vigour, and virtue. The arrogance of the students is but the outward sign of the hereditary hatred of the foreigner and the conviction of superiority which are as deep-seated with the Japanese masses as with the Chinese. And the Japanese merchants look with jealous eyes on the large proportion of the foreign trade of the country still carried on by foreigners. Interest as well as sentiment is therefore at the back of the shibboleth "Japan for the Japanese." The treaties which went into effect in the summer of 1899 permit means to be taken which would have the tendency to quietly squeeze the foreigners out. In spite of the evident desire of the government to avoid friction, the ignorance and officiousness of underlings created the first difficulties; but these were soon smoothed over. The Imperial rescript and the composition of the cabinet reassured the foreign merchants. But the rescript will be forgotten, abuses will creep in, and under a different cabinet the Japanese merchants may endeavour to have their foreign rivals driven out, as they wished to do in 1888; and there will be at hand legal methods of making the position of the foreign merchants untenable. Already there have been disputes between the foreign residents and the government over leasehold titles to property and over the house tax. The first question was amicably settled; but the latter caused a great deal of friction, and the government was obliged to distrain upon the property of the foreign merchants in order to collect the tax. Having vindicated the law, the government has submitted to arbitration the question whether the house tax is leviable upon buildings standing on land held by foreigners under perpetual leases, and has meanwhile deferred further levies of the tax.

In 1887 about one-tenth of Japan's foreign trade was done

by Japanese merchants; and this proportion had increased to three-eighths of the whole in 1897, since which year it has not materially increased. Under thirty per cent of the trade with Europe is in the hands of Japanese merchants; but they have monopolised the Japanese trade with Korea, and do over half of the Japanese trade with Russian Asia, and the Dutch East Indies. Of Japan's trade with the United States, Japanese merchants transact about forty-three per cent, and this was about the percentage of the foreign trade with all countries outside of Europe which was in their hands in the year 1900. In one year the number of foreign houses, other than Chinese, located in Yokohama fell from 303 to 248; and the United States Consular Reports for August, 1901, contained the following, "The number of foreigners doing business in Japan is steadily diminishing, and their position there is becoming more and more difficult."

Since the greatest Italian leaders in the decade ending in 1870 supported the cry "*fuori i barbari*," many European countries have adopted a similar policy; but in driving out the foreign merchants Japan would be pursuing a course leading straight to financial disaster, as her own merchants have neither the capital nor the credit necessary to transact the business.

In this connection, the dishonesty of the Japanese commercial classes is notorious. I do not refer to the extortions of shopkeepers, for that is only playing the game as it is understood throughout the East. The seller asks the price which he thinks the ignorance, wealth, haste, or necessity of the purchaser will induce him to pay. To meet these tactics, Nagura does not wear a mustache when engaged in commission business; and when he goes to buy goods discards his European clothes, puts on his oldest kimono, and appears as humble as possible. If you have knowledge of the value of the articles you wish to buy, and time to bargain, you will easily manage to purchase at fair prices. You will want to examine everything carefully, and accept no representations in regard to the age or authenticity of any article. *Caveat emptor.* If you cannot rely upon your own judgment as to

antiques, you had better make your purchases in London, where they are just as cheap as in Japan, for the Japanese have reduced counterfeiting to a fine art, and even their own experts are unable to distinguish the spurious swords and porcelains from the genuine. One of the biggest retail silk houses in Kyōto embroidered a piece of silk about twenty yards long; and the purchaser upon examination found that some of the interior folds had not been embroidered at all.

But these are trivial matters which are not peculiar to Japan. Nor is it important to travelling foreigners that the low salaries paid to large classes of public servants expose them to temptations which are not always resisted, or that in the capital, as well as in places far removed from it, official corruption is rampant. Still less does it matter to those who can check it, that the change given at the ticket-offices of even the government railways is more often wrong than right; for the Japanese are poor calculators, and we have been overpaid as well as underpaid.

But what is of paramount importance is the practical impossibility of holding a Japanese merchant to his contracts, and the organised dishonesty which makes it difficult to carry on business with them except upon a cash basis. Every merchant of long standing in Japan can show you files of contracts unfulfilled. "Why don't you take steps to enforce them?" I asked. "Because," answered one of the oldest resident foreign merchants, "we are afraid to. The fact is, a difference of five per cent will cause a Japanese to make efforts to get out of a contract, and ten per cent will insure the default of most of them. Of course there are the courts; but while I admit they may be honest, they are undoubtedly biassed, and the judges are incapable of understanding intricate commercial cases, or of deciding contrary to local prejudices. But even if I get a judgment, it is very difficult to enforce it, and fraudulent bankruptcy frequently follows if I try to. And if in the end I get my money, I am exposed to the danger of being boycotted by the other Japanese merchants. As a result, the foreign merchant has become a speculator, buying goods for cash-on-delivery in his go-down,

when he doesn't want them, and selling in the like manner goods he has imported on consignment or speculation. The foreign merchants are such keen competitors, among themselves, that they have never successfully combined to resist the dishonest tactics of the Japanese merchants, who do combine; and our only consolation is that the officials at Tōkyō are aware of the latter's untrustworthiness, and consequent inability to carry on the foreign trade of the country."

The Civil Code of Japan, which came into operation in 1898, did not improve matters. Article 557 provides: "When bargain money is given by the buyer to the seller, so long as performance by one of the parties has not commenced, the contract may be cancelled by the buyer by the relinquishment of the bargain money, and by the seller by the payment of twice the amount of the bargain money." A slender basis for commercial contracts relating to such fluctuating commodities as silk and tea, for example.

John Chinaman, at any rate, has learnt the commercial value of honesty; and foreign merchants and foreign banks, in Japan itself, employ Chinese clerks in positions of trust for which Japanese are seldom or never engaged. Chinese are also preferred, because they are good at arithmetic, while the addition of two numbers whose sum exceeds ten is a matter of difficulty to most Japanese, and multiplication of eleven by eleven a good hour's work. It is further alleged that the Japanese entirely lack the faculty of precise and logical reasoning; but they have splendid memories, and there is, therefore, no excuse for their ignorance of the multiplication tables; and at the primary schools the scholars should be made to learn them, and should there be taught to understand that "honesty is the best policy."

To return to more personal matters, I must bear testimony to the honesty of inn servants, and the fact that not a single case of pilfering came under my notice during my whole visit. Japan's apologists account for the absence of commercial probity by reason of the low social position of shopkeepers and traders, forgetting that they occupied no better position in England some twenty years ago, when the preju-

dice against shop-keepers was stronger than it is now, and Society was scandalised when a member of an old family went into trade.

No more than other Asiatic nations have the Japanese been "nursed in the faith that truth alone is strong," and we met with "some remarkably ingenious and painstaking evasions of veracity." We even found the prototype of Policeman Peter Forth of the "Bab Ballads."

> "If ever you by word of mouth
> Inquired of Mister Forth
> The way to somewhere in the South,
> He always sent you north."

And the habit runs through the everyday life of the people of saying that which it is thought the one addressed would like to find true, instead of stating the actual facts. All this is annoying, but it becomes a serious matter in business, when misrepresentation for the sake of profit takes the place of more venial untruthfulness. How lenient a view the law takes may be illustrated by another article, No. 84, of the new Civil Code which provides that directors of companies "shall be subjected to a fine of not less than five and not more than two hundred yen" (10*s.* to £20) "if a false statement is made to the proper authorities, or to a general meeting, or if facts are suppressed."

CHAPTER XXVII

JAPANESE WOMEN

"The Social Evil." Modern Japan and Ancient Greece. The Laws evaded. Women as Chattels. Divorces. Family Life. The Only Hope. Ideals. Marriages and Births. Suicides. Crime. Police.

THE "social evil" does not force itself upon the notice of travellers in Japan, as it does upon visitors to European cities; and it is not surprising that many ladies have formed the opinion that the immorality of the Japanese has been grossly exaggerated.

Most European men who go to Tōkyō are familiar with the Yoshiwara, and some European ladies have been to see it. An hour's drive from the hotel brings you to its gates, and a couple of hours' stroll through its crowded streets will suffice to gather a clear idea of the externals of this peculiar institution. With the exception of a few of the best *jorōya*, where the public exhibition of the inmates has been abandoned, each house has a show-window similar to those of the great shops in European cities. The side open to the street has perpendicular bars of iron, or wood, about six inches apart, and in a few the spaces between the bars are filled with panes of glass. At the back is a screen, varying in splendour according to the means of the house, but generally blazing with gilt and sometimes made of valuable gold-lacquer. In front of the screen the inmates sit, or kneel, on little cushions, with tiny lacquer tables before them, engaged generally in smoking, but at times applying a finishing touch to the lavish make-up with which their faces are covered. As far as can be seen through this mask of cosmetics, some few of these girls are rather pretty, but the majority are simply

plain, if not ugly. In the better class of houses the costumes of the *jorō* are of a richness and brilliancy seen nowhere else in Japan, except at the theatres, and strongly contrasting with the dull neutral tints seen elsewhere. In this gorgeous array they sit absorbed in their trivial occupations with apparent indifference to the inspections of the passers-by, or as to whether a favourable eye will rest on one of them and lead to her being called from the show-window to the interior. In the more democratic houses the girls will throng to the front, solicit the promenaders, and indulge in coarse jests and ribald conversation with them.

Although one sees children brought as visitors to the Yoshiwara, and it is said to be a "favourite promenade" for respectable women, I doubt if decent Japanese women come very often, as the *jorō* suspect such as do come there to be looking for missing husbands or lovers; and they are apt to show their resentment, for what they imagine may be unlicensed and unfair competition, by shouting insulting remarks. Nor will these remarks necessarily be in Japanese, for some of the *jorō* have a sufficient smattering of a European tongue, usually English, and those who have the greatest command of the language may astonish you with the information that they acquired it at a missionary school.

If some of the lady missionaries, whose efforts have been directed to teaching English to Japanese girls of the poorer classes, would interview the English-speaking inmates of the Yoshiwara of Tōkyō and the *chō* of other big cities, they would either discover many scholars from the missionary schools, or would find out why the *jorō* represent themselves as having received instructions there. This is no reflection on the missionaries, as it is impossible for them to fathom the reasons which may induce the sending of a girl to their schools; but similar results followed the founding of a girl's school in Siam, where, owing to the habits of cleanliness taught by Europeans, and the consequent freedom of the girls from certain diseases, they were eagerly sought for by rich men as mistresses. One *jorō*, living in Yokohama under a three years' agreement, told me that she had learned, at

the same school where she had acquired her English, of the better treatment of women in Europe, and the superior position they occupy in their relations with men, so that her ambition was not to marry a rich Japanese, but to become the mistress of a rich European.

The *hetaerae* and *pornae* of ancient Greece occupied similar positions in the social organism to those of the *geisha* and *jorō* (or *jōro*) in modern Japan. The Greeks looked upon marriage "merely as a means of producing citizens for the state. The education of women was entirely neglected, they were thought a kind of inferior beings, less endowed by nature, and incapable of taking any part in public affairs and of sympathising with their husbands. In an intellectual point of view, therefore, they were not fit to be agreeable companions to their husbands, who consequently sought elsewhere that which they did not find at home. . . . Those *pornae* who were kept at Athens in public brothels were generally slaves belonging to the brothel-keepers, who compelled them to prostitute their persons for the purpose of enriching themselves. But to return to the *hetaerae*, the state not only tolerated, but protected them, and obtained profit from them. They were, however, generally not mere prostitutes, but acted at the same time as flute or cithara players and as dancers. . . . Their places of abode were chiefly in the Cerameicus." So says Dr. Smith in his "Antiquities," and so he might have written about modern Japan, except that the *jorō*, who is no longer in law a slave, is the one whose earnings are a source of profit to the licensing authorities.

What these earnings are may be judged by the established tariff of the various houses (*jorōya*) in the fashionable Shin-Yoshiwara of Tōkyō. This ranges from thirty sen (seven and a half pence) in the poorer *jorōya* to three yen (six shillings) in the best ones. Half of the *jorō's* earnings go for board, fifteen per cent toward paying off the loan to her father, husband, or guardian, for which she is the pledge; seven per cent is estimated for taxes, and out of the remaining twenty-eight per cent expensive clothes and various

luxuries must be bought. In the old days the girls were sold outright at a tender age to be brought up to their "profession."

In 1872 they were emancipated, and a system of mortgaging them instituted, which accomplishes the same ends as the previous slavery. Until the debt is paid, they may never leave the prostitute quarters. A death or other important family event may procure a few days' leave. An unsatisfactory report from the doctor by whom she is examined weekly at the police station, may lead to her seclusion in the Lock Hospital. Serious illness of any kind may cause her to be sent to the general hospital. But with these exceptions, nothing but money or death accomplishes a release. Some few are freed by rich lovers, some manage to save enough from the rapacity of the brothel-keepers to free themselves, but more obtain release by suicide, which most frequently takes the form of *jōshi* or *shinjū*, the double suicide of the *jorō* and the financially ruined lover.

The keepers are bound by various stringent regulations, most of which they habitually transgress. They must not solicit passers-by, but many of them do so nightly. They must not tip jinrikisha men, but most of them do. They must not advertise, but their cards are to be found in the sitting rooms of the leading hotels. Here is one distributed broadcast in Yokohama: —

NECTARINE

No. 9.

It having come to my notice that a great many people have lately imitated the sign of my house, I would advise foreigners coming to Yokohama to be careful that their Jinrikisha take them to the right place, as it is the only first-class house in Japan.

Be sure you are taken to

JIMPURO

Always ask for the Nectarine No. 9.
Yeirakucho, Itchome, Yokohama.

There is another "No. 9" at Kanagawa, where the foreign settlement was situated before it was removed to its present

site, in 1859. Perhaps it is well to warn ladies who accept, and carry, fans with the advertisement of No. 9 printed on them, that they are proclaiming the attractions of the most notorious brothel in Japan.

The laws protecting the *jorō* are equally violated or evaded, and they are cheated and swindled without end. The minimum age at which girls are licensed as *jorō* is fixed at fifteen years, a limit which is certainly not strictly held to. The keepers' profits are enlarged in another direction by the sale of food, drink, and tobacco to his clients; and each client is expected to spend on these luxuries and on tips to the servants at least twice as much as goes to the *jorō*. In the *jorōya* frequented by Europeans an additional charge is exacted for a room furnished in European style; and the tariff for the same *jorō* who may be visited in a Japanese room for three yen might be, if seen in the European room, as much as ten yen. In some cases young women let themselves out to *jorōya* for a period which, by law, is limited to three years. Starting without any debt to work off, such of these as remain out of debt occupy a better position than their more unfortunate sisters. Every city has its prostitute quarter (*chō*), and what is called in Tōkyō the Yoshiwara, may be known in other towns as *yūjoba* or *kuruwa*, or by some name indicative of its locality. The *jorō* is also called *yūjo* or *asobime;* and is known by a score of euphemisms.

The great objection to this system of state regulation of prostitution is that it does not seem in any way to diminish the number outside its scope, except in the street-walking class. It is true that there are laws against secret prostitution, and trivial penalties for their infringement; but almost every district has its local name for secret prostitutes ranging from *goke* (widow) and *kusa-mochi* (rice-bread), to *jigoku-onna* (hell-woman); and almost every inn has its *meshi-mori*, who are prostitutes as well as servants. The secrecy only means that they are unlicensed, and so escape taxation. In other respects there is not only no secrecy but no concealment and nothing surreptitious. The liberties you may be permitted to take with even a *meshi-mori* are limited to the

caresses which may be prompted by the half-disclosed bosom in the loosely folded kimono, unless, or until, an arrangement has been come to with the proprietor of the inn, who is entitled to appropriate whatever remuneration is given for the services of his domestics.

In fact the whole fabric of the social organism is built upon the theory that woman is a chattel to be disposed of at the pleasure of her father when she is single, her husband when she is married, or her son when she is widowed; and obedience to these, her owners, is the first duty she is taught, and one she is never allowed to forget. The actual sale of children is now forbidden by law; but women and girls may be "apprenticed" for a term of ten years, or let out for other labour services for five years, so that the improvement in their position is more apparent than real. Under these circumstances it is ridiculous to talk of the morality or immorality, from the Western point of view, of Japanese women. They are what they are made to be, not what they wish to be; and they are educated to believe that it is praiseworthy to sacrifice their chastity to their duty, and reprehensible to sacrifice it to their affections, as in the latter case their owner is defrauded of a valuable asset or robbed of his rightful dues. It may be that "Japanese ladies are every whit as chaste as their Western sisters," if by "ladies" is meant the wives of rich *shizoku* (*samurai*, or gentlemen). But suppose the husband is poor, or pressed with debts, what protection has the wife against the husband's necessities? None; not even the force of public opinion.

Nor has the wife any compensating advantages. Up to her marriage, the girl's life has probably been as happy as it would be in any other country, and as a child has perhaps been happier than in some European countries. At sixteen she discards the scarlet petticoat and coiffure of the maiden, is married, and becomes her husband's housekeeper and the slave of her mother-in-law. She begins a life of drudgery that makes her an old woman at thirty or thirty-five, and her only hope of any reward in life lies in her having sons who will marry and place her in the envied position of mother-in-

law. To complete her humiliation, her husband may keep under the marital roof as many concubines (*mekake*) as he likes; and society only expresses its disapproval if this number is beyond the husband's means.

Divorces are granted for the most trivial causes; but society frowns at the woman who divorces her husband, and the law gives the children to the husband whether he or the wife gets the divorce. During the five years ending 1898, the average number of divorces to marriages was as 10 to 37. In 1898 the number of divorces was abnormally low, being 99,464 against 124,075 the previous year, yet this compares with 9050 granted the same year in France, where divorces are not difficult to obtain. In England the petitions for divorces and judicial separation number about 700 a year. It is said that divorces are comparatively rare among the upper classes, and this is not to be wondered at, since there is generally no motive to prompt the husband to seek for a divorce, if his means permit him to keep concubines as well as a wife.

The family life of all but the highest classes is open to the traveller's observation; and it may be noted that, among the peasantry, common labours in the fields make for greater equality, and that the peasant's wife is relatively more independent than the tradesman's, while in the silk-growing districts, where the women conduct the most important processes, they have attained a still greater degree of emancipation. But the family life of the highest classes is by no means so open, and one must turn to the lady teachers and missionaries, or to the husbands of Japanese ladies, for information. The former have endeavoured to educate the daughters of noble (*kwazoku*) and gentle (*shizoku*) families to a higher ideal of matrimony, with the result, as one of them confesses, that "the young girl who has finished this pleasant school life, is not so well fitted as under the old system for the duties and trials of married life." If a Japanese gentleman invites his male friends to dine with him, it will be most probably at some inn. Should he give a dinner at his own house, the wife may make an appearance to salute the guests;

but she does not eat with her lord on these occasions, or when there is no company, but superintends the household, and sees that his wants are properly supplied. The Japanese lady has no male friends or even acquaintances; her lord will not permit of any, and society forbids. Should the *shizoku* ask his European friend where he would prefer to dine, and should the European express the desire to dine at the *shizoku's* own house, the latter will be very likely to put him off, or if quite frank, may say, "Our domestic arrangements are such as would require much explanation, and such as would jar with your preconceived notions; furthermore, I do not wish my wife to acquire European ideas, and therefore it will be pleasanter for both of us if we dine, let us say, at the Maple Club, where I can invite other gentlemen to meet you, and we can all be entertained by the most accomplished *maiko* and *geisha*."

The only hope for a change in the position of Japanese women is in the education, not of the women, for that might only lead to fewer marriages and a larger proportion of unhappy ones, but of the Japanese men; yet it is difficult to see how they will be induced to forego their present advantages, or to give up their ideal of womanhood. Their ideal is much more ancient than ours; and the results of their social system cannot be entirely bad, if Mrs. Hugh Fraser's delineation of the character of a Japanese lady can be applied to the women of every class. She says, in "A Diplomatist's Wife in Japan," "In real womanliness, which I take to mean a high combination of sense and sweetness, valour and humility, the Japanese lady ranks with any woman in the world, and passes before most of them."

Professor Chamberlain, the author of "Things Japanese," says that "Japanese women are most womanly—kind, gentle, faithful"; and he expresses a doubt whether it is "because or in spite of the disadvantages of their position." Mr. Henry Norman has also fallen under the spell, as the following quotations from "The Real Japan" will show. "The Japanese woman is the crown of the charm of Japan," which is "fascinating at first sight, and grows only more pleasing

on acquaintance." He finds "a charm that the world cannot surpass," and says, "prettiness is the rule among Japanese women." He asserts that "the wife is faithful to a fault, and adultery on her part is almost unknown," but he points out that "the love which comes of a perfect intimacy of mutual knowledge and common aspirations, there can rarely be."

The imagination of the Middle Ages created for us "an ideal of feminine sweetness, purity, and moral beauty infinitely surpassing that of the ancient world, and which the modern world may count as its noblest possession." So says Bryce in "The American Commonwealth," and he begins another chapter with the words, "It has been well said that the position which women hold in a country is, if not a complete test, yet one of the best tests of the progress it has made in civilisation." Judged by this standard, Japan has not advanced very far; nor is she likely to advance very fast in the near future. Western ideas on the subject of women have obtained some slight foothold in a limited official circle; but, on the other hand, there have been notable converts to the Japanese view and mode of life.

Lafcadio Hearn, the writer of some of the most charming literature about Japan, who has married a Japanese lady, and become so habituated to Japanese customs that he seems ill at ease in European clothes and uncomfortable on a chair, speaks thus "of the ideal of the Eternal Feminine. For in this ancient East the Eternal Feminine does not exist at all. And after having become quite accustomed to live without it, one may naturally conclude that it is not absolutely essential to intellectual health, and may even dare to question the necessity for its perpetual existence upon the other side of the world."

In spite of easy divorces, the annual marriage rate in Japan is very low; being about 10 per 1000 of the population against 16½ per 1000 in England and Wales. The birth-rate, on the contrary, is higher in Japan, being, exclusive of still-born, about 31 per 1000 as against about 29. But the number and proportion of illegitimate children in-

creases year by year, and was, in 1898, 107,716; being nearly eight per cent of the total born alive, against about 50,000, or four per cent, in the United Kingdom. The proportion of "still-births" is so great as to suggest that the Chinese custom of infanticide is not unknown in Japan. At any rate, the still-born infants numbered over 125,000 in 1898, whereas the number in France during the same year was under 40,000.

The suicide rate is double that in Great Britain, and the number of suicides is on the increase. Of 8793 suicides in 1898, five-eighths were males and three-eighths females, and "strangulation" was the method in 4902 cases, and "submersion" in 2630 cases. The double suicide (*jōshi*) of lovers, which, when it occurs, is usually due to illegitimate relationships, accounts for only a small proportion of the total.

The decrease in the number of criminals annually condemned by the courts may point to a decrease in crime, or greater laxity in the administration of justice; but the number of homicides is about 1000 a year, and this varies but little. Fully a quarter of the inmates of the prisons are offenders against the gambling laws. Drunkenness is uncommon, and it was only in Tōkyō that we saw any intoxication. The national drink, *sake*, is taken in very small, if often repeated, quantities; and it is not much stronger in alcohol than claret. The most common visible effect of liberal potations of it is upon the skin, which it turns, for the time being, to a bright red.

Throughout Japan a foreigner is not only as safe as in London, but he has the feeling of being safe. This feeling is, no doubt, due to the excellently trained and efficient police force, of over 30,000 men, which keeps order and lends all proper assistance when called upon. The Japanese policeman, in his dealings with the people, has the advantage of representing a higher caste as well as the highest authority. The common people in the old days had no rights; and while they are now very tenacious of such as they believe they enjoy, they are too ignorant to grasp the

meaning of the changes in the laws, or too timid to make effective protest against the action of the policeman who infringes them. The right of domiciliary search is not put by law into the policeman's hands; but he continually usurps it, and meets with no protest. On the other hand, the policeman is never disposed, even when appealed to, to enforce the "rules of the road," the regulation of vehicular traffic being a matter beneath his dignity.

CHAPTER XXVIII

JAPANESE TRAITS

Patriotism. Pride of Race. National Vanity. Cleanliness. Native and European Dress. Dirty Houses. Politeness. The Japanese Smile. The Peasantry.

THE Japanese people possess the rudimentary virtues of patriotism and obedience to a marked degree. Their religion, or the codes of ethics that take the place of it, places before all other duties that of obedience and loyalty to the Emperor. This is the most sacred of all duties, and the Emperor is entitled to the unquestioning obedience of his subjects as pope as well as monarch. Obedience to one's superiors comes next, and to the head of the family after. The Chinese reverse the order, and place the duty to one's parents first. In both countries the family, and not the individual, is the recognised unit.

The patriotism of the Japanese lacks the American element of pride in the political institutions of the country; but on the other hand it fosters that individual hatred of the supposed enemies of the fatherland which has led to the deplorable assassination of ministers, whose policy has been unpopular, and to such attempts as those on the lives of the then Czarewitch in 1891, and on Li Hung-chang in 1895.

The most characteristic expression of the patriotism of the Japanese is their pride of race and their national vanity. The British pride of race is tempered by a minority who indulge in self-depreciation and criticism. The Japanese sentiment is universal, and entertains no doubts. And there is this to be said in their favour, that no nation approaching in numbers to the Japanese is so homogeneous or so free from foreign admixture. Furthermore, the nation which

has arrived at a state of civilisation claiming to have been developed through a period of over twenty-five centuries, and which had a code of laws published no less than twelve centuries ago, has some legitimate reason for pride.

The national vanity of the Americans, which has survived the satire of generations of home and foreign writers, finds expression to-day in well-grounded satisfaction with the material progress of the country. The Japanese have all of this; but they have not yet passed through the elementary stage of self-confidence which leads them to believe that they have arrived at the point when they have the ability to "lick creation." And this belief has been fostered by foreigners, whose surprise at the advances already made by Japan has influenced them to form exaggerated estimates for her immediate future. An example of the lengths to which this national vanity will carry the Japanese occurred in the course of a conversation with a Japanese official, who suddenly asked, *à propos des bottes*, "Don't you think Japan is destined to rule the whole of Asia?" With an outward show of great seriousness the question was answered by another, "Why be satisfied with Asia?" and the official replied, "Asia first, more will follow!"

The cleanliness of a people in person, clothes, and household, their artistic instincts in matters relating to everyday life, and their courtesy to each other and to strangers are matters of great importance to the comfort of travellers, and the Japanese have been credited with the possession of those pleasing attributes to a superlative degree.

"Perfect cleanliness of person and surroundings is as much an accompaniment of poverty as of riches," says Miss Scidmore. Another enthusiast says, "They are the cleanest people in the world" and "superior to all other countries in cleanliness and in the sincere appreciation of art and nature"; but admits a superstition against the use of soap. Hearn finds the house mats "soft as a hair mattress, and always immaculately clean."

In cleanliness of person the common people of Japan surpass any other nation. But it is the cleanliness of the

Russian who washes his skin and wears his dirty clothes. The Portuguese adopt another method which dispenses with frequent baths but insists upon even the poorest wearing linen, next to the skin, and having it washed at least once a week. It is the almost universal habit amongst the Japanese men of the lower class to take at least one hot bath every day. The official and shop-keeping classes are said to be content with two baths a week. But it may be doubted if the main object of the bath is cleanliness; for, if it is, the best means to attain this end are not generally used. The hot bath is taken as a prophylactic and specific quite as much as, if not more than, for any other purpose.

It is usually used after the daily work and before the evening meal. The oval wooden tub, made like a barrel cut in two, has an opening at one end in which is inserted a cylindrical stove or pipe to burn charcoal or wood for the purpose of heating the water to a temperature of 110° to 116° F. Although I have never been able to stand a higher temperature than 106° when taking hot baths in London, I managed to endure 110° in Japan, where I followed friendly advice and gave up cold baths for hot ones, and I frequently saw the natives get into water that was hotter than 116° F. Before getting into the tub the bather pours over himself a basin or so of water, and sometimes he has a bag of rice bran with which to rub himself down. Still more rarely he affords the modern luxury of soap. After the preliminary wash he immerses himself to the chin, and stews in the hot water for ten or fifteen minutes. When he gets out, a towel as big as a handkerchief suffices to dry his hands and face; and he runs about naked until he is dry, or he puts on a cotton bath-gown (*yukata*) to dry in.

While the Japanese insist upon the water being hot, they are not at all particular about its being clean; and it is the custom for one member of the family after another to bathe in the same tubful of water. The male head of the house has the first turn, and after all the males have bathed in succession the females follow in their order. Even then the water is not allowed to run to waste, but is used the next

morning to wash the woodwork, being preferred for that purpose to clean water. With all classes the daily use of the *yōji*, or tooth-stick, is general. This is a small stick shredded into fibres at one end and pointed at the other, and is an excellent substitute for, if not an improvement on, our tooth-brush. The women habitually wash their necks and breasts, but do not bathe as frequently or as regularly as the men. They will tell you they are often "too busy" to bathe, as they are occupied in the kitchen preparing the evening meal when the water is hot, and too occupied in household duties to spare the time to reheat it, or perhaps too poor to afford the necessary fuel. At the public bath-houses, or at the inns, fifty or more people may use the same water; and many old men prefer not to be first to use a bath of clean water, on the ground that it is weakening to do so. The Japanese certainly love the luxury of a hot bath, and its soothing effects on tired muscles and stiff joints, and they believe it to be a protection against rheumatism, fevers, and other ills; but they do not seem to so highly value its cleansing properties, as they wear no underclothing that is subject to frequent washings; and as work in the paddy-fields is filthy in the extreme, the peasant too frequently contaminates his freshly bathed body with increasingly dirty clothes.

Laundresses would fare badly if they depended on the Japanese people for a living, for they have little or no clothing that goes to the wash. The outer clothes are apparently seldom or never washed, even when made of such material as would make washing easy, and the poor people wear few things under the kimono. The cotton waist-cloths (*koshimaki*) worn round the body by the women, taking the place of chemise and petticoat; the diminutive loin-cloths (*shita-obi*) and the shirts (*juban*) worn by the men; or the under kimono (*shitagi*) worn by the well-to-do of both sexes, are not frequently seen in the wash-tub or drying in the sun. The same may be said of the tight blue cotton breeches (*momohiki*) worn by the women in the fields, while the tiny towels in use require little water or labour to keep

them clean. So it happens that, in spite of all the bathing, a Japanese crowd out-of-doors or under cover is no more agreeable to the nose than a similar crowd in any European country.

Those Japanese gentlemen who have not adopted "the foreign trousers" (*dambukuro*) wear a silk kimono of quiet pattern and subdued tint, usually fine stripes in grey, slate, or steel-blue. The jacket worn under the kimono (*dōgi*), and the outer-kimono (*uwagi*) or overcoat, are equally plain. The silk capes (*haori*), with the wearer's crest in three places, and bright-coloured kimono are now only seen in the old plays at the theatres. The women of all classes wear plain neutral-tinted kimono, and the sash and head-dress alone remain of the former brilliancy of costume. The embroidered kimono which were worn in former times in the houses of the nobles; and the clothing of prostitutes, and of the men who play the parts of women on the stage (*onna-gata*), are left to bear testimony to the magnificence of the ancient costumes. But even in the old days this could not have been general, for sumptuary laws, more severe than those of the early Romans, or those of England in the fourteenth to sixteenth century, limited the quantity of clothes any one might own, and prescribed the material of which they must be made. The red petticoats of the little girls are the brightest garments worn in the streets to-day; and on the whole, it is the case, whatever it may have been in former times, that there is more richness of colour in the clothing now worn in the streets of European cities than there is in those of Japan. The little maidens, who have a round spot about the size of a shilling shaved on the crown of the head, change their head-dress as they grow up, and wear their hair in a different style for each period of four years between the ages of twelve and twenty-eight.

It should be mentioned that a kimono is always worn in Japan with the left side folded over the right, in the manner European men button a coat, and never in the way European women wear their clothes, with the right side folded or buttoned over the left. In Japan the latter method is only used when the kimono becomes a shroud.

All Japanese in the government employ, including policemen, soldiers, and sailors, wear European clothes when on duty. Others have taken to foreign clothes for reasons of fashion, of convenience, or of health, so that it can no longer be said that the Japanese are a nation in dressing-gown and slippers. On the ground of health the kimono is an ideal garment for house-wear in the summer, and may then be "the most comfortable, the most dignified, and the most healthy in the world." But in winter, when the lightly-constructed houses offer little protection against the cold, European clothes are warmer. For walking the kimono is a hindrance, and the custom is to tuck up the ends in front through the girdle (*shiri wo hashoru*); the worker in the fields finds its flowing sleeves in the way, and ties them up, or more often strips to the waist; while the artisan, who wants both arms and legs free for his work, casts the whole thing aside in the summer, and wears nothing but the indecent *shita-obi*, which, like the fig-leaf, covers, but does not conceal.

Court etiquette necessitates the wearing of a silk hat on certain occasions; but there seems to be no good reason for the adoption of the billicock hat for general wear. There would have been some excuse for the selection of the Spanish *sombrero*, or of its offspring, the American slouch hat, on the score of comfort, as well as of grace; but it is hardly a proof of artistic instinct or of their "beautiful taste in dress," that the Japanese should have selected the very ugliest form of European head-gear. The favourite footwear is the kind of boots or shoes with elastic sides, known in England as "Prunellas," or "Jemimas," which are the most convenient style, owing to the ease with which they can be taken off when entering a house constructed in Japanese fashion. The European umbrella, with ribs inside, is rapidly displacing the more decorative paper umbrella, whose ribs are folded outside. Tōkyō students usually wear European clothes; but the smaller *samurai* schoolboys begin to wear the wide silk trousers or divided skirts called *hakama* at the age of five, and continue to wear them for many years.

Hearn says of the appearance of the Japanese in European dress that "there is an indescribably constrained, slouchy, shabby look common to all thus attired," and this is undoubtedly true in regard to civilians; but the policemen in their white summer uniforms, with cap and "Havelock," are smart and neat, and so are the officers of the army and navy. The various objects which used to be carried in or suspended to the belt (*obi*) with string and toggle (*netsuke*), such as the portable ink-and-brush-holder (*yatate*), the pipe-case, tobacco-pouch, and the nest of medicine-boxes (*inrō*); or those carried in the sleeve pocket, such as the perfume box (*kogo* or *kobako*) and the *kwairo*, a "hand-warmer," or little perforated tin box filled with lighted charcoal and covered with cloth, have all been discarded or modified to suit foreign pockets. The tobacco-pipe (*kisero*), with its tiny metal bowl, has had the stem shortened and flattened; and it is now almost the same length of stem and size of bowl as the clay pipes used in England in the time of Elizabeth and of Charles I.

But to get back to the question of cleanliness. While the common people, in their soiled clothes, look dirtier than they really are, their houses of unpainted wood, which could be kept clean with a minimum of effort, are generally more dirty than they seem. Outside of the kitchen, which in the majority of dwellings becomes obnoxiously foul, the construction of the houses admits of only one place for the accumulation of dirt, and that is under the floor mats. As there is no furniture to be moved, and as the mats are not fastened down in any way, it would seem to be an easy matter to take them up frequently, carry them into the open, and keep them clean. In fact, that is what is done by Europeans who live in Japanese houses; but the natives are content with taking up the mats once, or at most twice, a year, and will tell you that they are too heavy to lift and too much trouble to move.

Nothing in the nature of a human habitation could look more spotlessly clean than a new Japanese house, with its woodwork unvarnished, its mats unstained, and its paper

screens unsoiled and uninjured. But in a short time the mats become filled with dirt and swarm with vermin, the woodwork becomes weather-worn and dingy, and the *shōji* papers torn and discoloured. In the country districts this is the condition of most of the dwellings. The temples are even more neglected; the images go undusted, fine old lacquer is permitted to become encrusted with dirt, and no care is taken to preserve the decorations and embellishments.

But if you want to gauge the Japanese standard of household cleanliness, go to the inns and hotels kept by the natives in European style (*seiyō fū*), or to the foreign restaurants (*seiyo-ryōriya*). With a very few notable exceptions, you will "discover a dust, disorder, shabbiness, and want of care," that is remarkably characteristic. On the point of cleanliness in the preparation of food, it is probable that no country is free from the suspicion of using means and processes which would meet with the disapproval of the fastidious. But these objectionable methods are not, as a rule, forced upon your attention. There is one unsavoury habit so common in Japan that you may, in travelling through the country, see it continually practised. It would appear that the indifference as to whether the water used in bathing, or for house-work, is clean or not, extends also to the water used for cooking. At any rate, the maids and housewives wash the daily rice in any water that comes handy; and it is no uncommon sight to see them do it with the water that runs in the open gutters before their houses, "containing all the refuse of human and animal life."

At one inn where we spent the night, I was out for a walk before the evening meal, and just ahead of me went one of the maids carrying on her head a rice-tub, to wash its contents at the village well. She splashed bare-footed and bare-legged through the miry lane, full of indescribable filth and emitting diverse effluvia, and I followed her to the well, where there was a gathering of inn-servants with rice-tubs. As each one arrived, she poured some water over the rice, and proceeded to stir it about with her feet, washing the filth from the latter in the process. I ate no rice that evening.

Pierre Loti relates that the only souvenir of a disinterested action which he recalls after a six months' stay in Japan was that of the boy to whom he had given some coppers in the morning, who waited for his return in the afternoon in order to give him some wild flowers. My experience was similar. I only once witnessed or experienced that politeness which, prompted by kindness of heart or even by gratitude, consists in "a desire to please others by anticipating their wants and wishes," without an expectation of reward. It was at the theatre, where we had made room in our box for a very small boy who was unduly crowded in the adjoining box with his grandmother. When the time arrived for the mid-day meal the old lady produced her frugal luncheon, which was barely enough for one, and generously offered to share it with me.

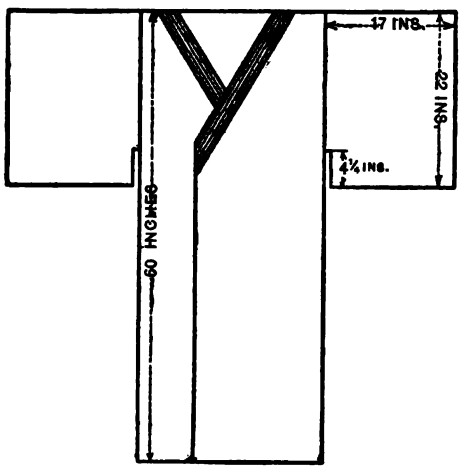
What we did find that might be included under the generic term of politeness was ceremonious etiquette between the members of the upper classes, fawning obsequiousness in the shop-keeping class, and cringing servility in the peasantry.

The *samurai* retain, to a large extent, the courteous old forms, and those who wish to be considered above the common herd imitate them. But while the little girls of the rising generation seem to be schooled in manners, the boys in the larger towns seem to be growing up without any manners at all, either foreign or Japanese. In Tōkyō, when a gentleman of the "old school" and a lady meet, when out walking, you will see them incline their bodies forward until they are horizontal, and with their hands on their knees move their heads up and down two or three times before assuming the perpendicular. And the little girls may be seen gravely dropping a curtsey when they part in the streets. In two or three out-of-the-way districts, far away from European influences, we found the school children still taught to bow or curtsey to strangers on the road, as well as to their teachers at the school; but this custom is dying out even faster than the similar curtsey of English children. In contrast to this politeness, we were treated on two occasions to fusillades of stones by groups of small boys.

The Japanese smile is not so much an indication of cheerfulness or pleasure as a mark of deference toward a superior, or a mask for the concealment of other emotions. A little incident came under our notice in Yokohama which was an example of smiling under difficulties. A powerful young fellow standing in front of a greengrocer's stall suddenly snatched up a pumpkin and hid it in the sleeve of his kimono. The grocer detected him in the act, and the thief bolted, with the grocer in pursuit. The thief was wearing high clogs (*takageta*), and the grocer gave chase bare-footed; but the former managed to keep his distance, and dashed by us, smiling as if he had just heard a good story and was rushing off to tell it. A few paces farther on he came to grief. One of his clogs caught in a crevice between two boards, as he was crossing a bridge, and down he came, still smiling. His clogs fell off, and the pumpkin rolled in one direction and he in another. In an instant the grocer seized one of the clogs and struck the thief a resounding blow on the skull with it, a retaliation which was accepted smilingly, and then marched off triumphantly with his pumpkin. The thief rose to find himself confronted by a policeman. The latter was the smaller of the two, but he had the advantage of selecting his grip, or hold, and he at once endeavoured to put in force the scientific arm-twisting taught in the art of *jūjūtsu*. Smiling still, the thief quietly withdrew himself from his more expert but less powerful adversary, pushed him to one side, and darted off again. But bad luck pursued him, and he ran plump into the arms of two bigger men, who held him prisoner until the policeman, mortified at having been circumvented, came up and promptly seized his defenceless adversary by the throat and throttled him. Not till the breath was choked out of him did the smile die away from the thief's face, and when the policeman released his hold from the neck of the half-suffocated wretch, to bind him with the cord (*hayanawa*) carried for this purpose, preparatory to marching him off to the station, the smile gradually returned. A native bystander remarked: "Foolish man! If he had said 'Please excuse' to the owner of the pumpkin when he

was detected, nothing would have been done. Or if he had gone quietly to the station at first, he would have got off with a few weeks' imprisonment; but now he will get many months for resisting arrest." From beginning to end the thief never spoke a word or uttered a sound, only smiled.

The manners of the ignorant and dull rustics leave something to be desired. For one thing, it is only in Japan that I found the country-people neglecting to return a passing salutation addressed to them in their own language. It is, perhaps, not surprising that a people so recently released from feudal serfdom should in some ways resemble the slaves emancipated about the same time in the United States; but the curious mixture of servility, bumptiousness, and truculency in the bearing of the enfranchised negroes finds its counterpart in the Japanese peasantry; and the position of the negro in the Southern States, where in theory and law he is the equal of the white man, but in practice is kept in an inferior station, is duplicated in Japan in the relation of the peasant to the *samurai*.



PATTERN OF KIMONO

Cut by most fashionable Japanese makers.

CHAPTER XXIX

JAPANESE ARTS AND ARTISANS

Japan's Debt to China. How the Debt will be repaid. China's Awakening. Japanese Competition. Rise in Prices and in Wages. Chinese Labour preferred. "The Frenchmen of the East." Art. Decline of Taste. Carving. Lacquer. Literature.

THE Japanese people have some traits resembling those of the Chinese; and, directly or indirectly, Japan owes to China her religion, her fine arts, her written language, her literature, and many of her crafts and cultivations. From China, or Korea, came sericulture; the cultivation of tea, in the thirteenth century; mining; the manufacture of tissues, of bronze, of porcelain, and of lacquer; architecture; the arts of painting, of wood carving, of metal chasing, and of embroidery. In fact, Japan has borrowed so much that it has been the fashion to say that the Japanese have invented nothing, have originated nothing, and that they totally lack initiative and creative faculties. Three hundred years ago the Portuguese introduced tobacco, and Japan began the imitation of Western habits, which has proceeded with increasing rapidity in recent years.

But Hearn contends that "they are not imitative at all; they are assimilative and adoptive only." He speaks of Japan's immeasurable capacities of assimilation, and says, "she has adopted nothing for a merely imitative reason, but "has selected and adopted the best of everything." If this is true, then we must admit that the packing-case style of architecture is the best for public buildings, and the frock-coat and silk hat the best for public functions. But if it is true that "the measure of intelligence is adaptability," the Japanese can take rank with the most intelligent races of the world, for they have adapted the results of Western science

and invention to their own needs; and if they have not always made the best selection, or got the best value, they can console themselves with the conceit that they would "never make anything if they never made mistakes."

In painting, in sculpture, in lacquer-work, in metal casting, and in the manufacture of textile fabrics, the Japanese have improved upon their ancient masters, but they have not yet made any notable improvements or advances in the line of Western science. Whether this proves "a general incapacity for abstract ideas" and a failure to grasp principles and to take large views, remains to be seen; but as a race the Japanese certainly possess powers of application and concentration which, combined with unlimited curiosity, may carry them over the initial difficulties. Foremost of these is the unsuitability of the Japanese language as a means of conveying Western thoughts and modern scientific expressions. Not only must the native student learn two distinct syllabaries in order to read Japanese, but he must commit to memory the thousands of Chinese ideographs which are employed in Japanese books. The Japanese boy may be eight years in school before he has learnt to read, and if he is to keep pace with Western scientific progress, he must study at least one European language.

The Japanese seem to think that there is a finality in science, and that when they have employed a good foreign teacher in any profession, and learnt what he has to impart, their knowledge is complete. After the teacher has been with them a few years, instead of giving him a holiday of a year or two, so that he may inform himself of the progress made in his profession during his absence, or of employing another teacher familiar with the latest developments, they send the foreign teacher away, and the students under him become the teachers of the rising generation. This is, no doubt, better than not learning at all, but their science, under the present system, soon becomes antiquated, in spite of the further expedient of sending students abroad to acquire the knowledge of the West at its fountainheads.

Japan is destined to become the teacher of her old master

in arts and sciences; and China will find it more convenient to get Western knowledge through Japan than to seek for it direct. The written language is identical, as far as ideographs are employed, and a few days' study will enable any Chinese scholar to master the Japanese syllabaries, which are founded on the Chinese ideographs. The spoken language can be learnt by a Chinaman of ordinary intelligence in three months; and Western thought and science, as translated in Japanese text-books, are then open to the Chinese student. If the Chinese determine to share the advantages secured to the Japanese by the adoption of the material progress of the West, they will naturally turn to the Japanese, and will have the advantage of the experience gained by the latter. This course of procedure has already been inaugurated by sending Chinese students to Japan, and this intercourse may lead to the alliance between China and Japan which has been advocated by prominent Japanese politicians; an alliance that would powerfully supplement the alliance between England and Japan, and bring about the opening of China under the auspices of the nations who, on the one side, best understand her people, and, on the other side, would most benefit from the resulting increase of trade.

If China experiences the same awakening as has Japan, if her great natural resources are developed and modern machinery and processes introduced, there may come a time when Chinese manufactures, traded in by Chinese merchants, will rule the markets of the world. And the competition against European manufacturers would be much more severe than any likely to come from Japan. The frugality, steadiness, application, and discipline of the Chinese coolies, and the shrewdness and probity of the Chinese merchants, would count for much if they ever have the opportunities those classes have in Japan.

In spite of low wages, abundant and cheap fuel, and the use of improved machinery, the Japanese manufacturers have become serious competitors with Western nations in only a few articles of international trade. The manufacture and export of matches, of paper, of cotton yarns, and cotton and

silk tissues, have shown the greatest increases; and in the industrial arts, where delicate manipulation and dexterity is necessary, the Japanese handicraftsmen can hold their own. But while wages have been low in Japan, they have risen enormously in recent years, and are now about double what they were ten years ago, and the advance in the wages of factory hands is even greater. But the production *per capita* in spinning is less than a quarter of the like production in the United States; and in watch-making, one European will do as much work as seven or eight Japanese, so that the cost of the item of labour in manufactures is generally greater in Japan than in Europe, owing to its inefficiency, to the lack of skilled labour, to its want of economical organisation and management, and to the unsteadiness of the Japanese workman. As measured by results, Japanese labour is found to be dearer than in America or Europe; and the higher standard of living that has obtained in Japan, and the rise in the general level of the prices of necessities, make it unlikely to become cheaper, except through the adoption of labour-saving appliances or the slower process of educational improvement.

The Japanese artisan who sits on his mat and uses both hands and feet at his work, holding a board between the latter while he planes it, or using his big toe to hold something he is working on, seems to have a great advantage over his European competitors; and when you see that his food is a bowl of rice and his working clothes a loin-cloth, you conclude that he can afford to work upon very low wages. But as a matter of fact, he cannot compete against the amassed capital behind the Western workman, which provides the latter with every improvement in labour-saving machinery. The Japanese artisan can no more do so than can his fellow-labourers, who were loading a steamer with hewn stones brought aboard on their backs, or those at Ōtsu whom we saw dredging out the steamer dock *with their hands*, compete with electric cranes or steam dredgers.

The improvement in the standard of living in Japan is found throughout the whole social scale from the poorer

peasants, who formerly sold their rice and lived upon the cheaper millet and now indulge in rice and other luxuries, to the rich merchant, who indulges in extravagant display and outlays that would have been impossible in the previous *régime*. During the last ten years the average rise in commodities has been about 70 per cent., while rice nearly trebled in price; and owing to the increased consumption of luxuries such as sugar, which has increased threefold, the cost of living has risen with the advance of wages, and had about doubled in a decade. From January, 1887, to January, 1901, there had been such exceptional increases in price percentages as dried fish 175, rye 179, lumber 172, salt 134, eggs 130, oil 140, beans 107, and barley 103, and several other commodities nearly doubled in price. The export price of coal rose nearly 50 per cent, between 1896 and 1900, owing almost entirely to the increased cost of labour.

Hearn says, "The Oriental has proved his ability to study and to master the results of our science upon a diet of rice, and on as simple a diet can learn to manufacture and to utilise our most complicated inventions." This may some day become true of the Chinese; but it is exactly what the Japanese are not, and will not be, content to do.

The Chinese in Hawaii, in California, and in the other Pacific States command higher wages than the Japanese, and can be depended on to do more and better work. In 1901 the Chinese in British Columbia were stated to be able to command wages twice as high as the Japanese. These Chinese coolies in foreign countries show a similar tendency to spend an increasing amount on food and luxuries; but not to the extent practised by the Japanese at home.

In keen eyesight and retentive memories the Japanese rival the Chinese; but on the whole they have, apart from appearances, more points of resemblance to the French than to the people of any Asiatic country. This similarity is deeper than the superficial analogy of an insincere etiquette common to both people. In emotional tendencies; in national vanity and personal conceit; in light-heartedness and gaiety; in the aiming for dramatic effect and the disposition

to pose; in their inconstancy of purpose; in their political restlessness, fickleness, and ambition which foster the growth of groups instead of parties, there are striking similarities. There is the same tendency to suicide as the consequence of an unfortunate affair involving their affections or honour; and Japan has legally instituted courts of honour with similar functions to the informal courts of honour known in France. Deeper still is the feeling of love for the soil of the fatherland, common to both people, the existence of a vast body of peasants cultivating small holdings in both countries, and the great correspondence in the relation of the family to the state, which led to the French law being adopted as the foundation of the new Civil Code, the whole of the second part of which is devoted to "kindred" and "succession." The English translation, by John Harington Gubbins, C.M.G., contains an extremely curious and interesting introduction, of 59 pages, on the Japanese family system, pointing out some of the similarities to the Roman and French systems, which introduction contains the substance of the 171 pages of the translated Second Part of the Civil Code.

In both Japan and France there is amongst the upper classes the same scrupulous adhesion to etiquette and ceremony in daily intercourse, the same excessive bowing and scraping, the same overdone deference to official or social superiors, the same prolixity of compliments in speech and writing, and the same pretence of humility which make both peoples pleasant enough as acquaintances; but all this manner is combined with such a patent lack of sincerity, as to make one uncertain as to how far they may be individually trusted as friends.

The absence, from a party point of view, of political cohesion, leads in both countries to the support of persons instead of principles, and to the formation of a number of parliamentary cliques more intent on pushing their separate ambitions than on promoting the political welfare of the country, so that parliamentary warfare centres around the question whether power and office shall be in the hands of this or that

clique. The Japanese press, subsidised by these cliques, has imitated some of the most objectionable features of the French party papers. When the agreement with England, signed on 30th January, 1902, was a fortnight later published, and the Japanese rejoiced in the most striking triumph their diplomatists had ever achieved, the Japanese press inaugurated "an acrimonious argument" as to what part the Marquis Ito took in the negotiations.

In a country where every child is taught to draw and make pictures in black and white, it is natural that the people should be considered "a nation of artists." Instead of learning to write cramped characters with a pen in a strained position, the Japanese children learn to paint with a brush the decorative forms of the Chinese ideographs, or hieroglyphics, and the similarly fashioned, but abbreviated *katakana* and *hiragana* syllabaries of forty-seven characters each. This painting is done not only with a free hand, but a free arm, and from an early age the child is taught to paint with a freedom and boldness, combined with an accuracy, precision, and delicacy, which is an invaluable training to the hand and eye; while the study of the innumerable Chinese characters cultivates the memory to an extraordinary degree. Perhaps this very training causes the Japanese mind to become receptive instead of creative; but it has undoubtedly cultivated "original perceptivity of the highest order," and the Japanese artist starts with an equipment and experience, both hereditary and practical, which give him an enormous initial advantage. Moreover, the medium employed in Japanese art is not oil, but water-colours and the same Indian-ink as that used for writing are alone used by all except the modern Japanese painters who have had European training.

The history of painting in Japan, from its introduction in the second century from China through Korea up to the fourteenth century, shows a development followed by an exhaustion and stagnation common to the history of the art in many Western countries. Korean influence was strengthened by the artist Inshiraga in the fifth century, and in the

middle of the sixth century Buddhism penetrated Japan from Korea. The Chinese and Buddhist religious conventions, modified by the Korean school, directed Japanese art, and perpetuated the neglect of perspective and shadows in painting. The oldest authenticated paintings in Japan are those decorating the walls of the temple of Hōryuji at Nara. They represent the figures of Buddhist divinities, and are said to have been painted by a Korean artist in the year 607. These frescoes are not only curious on account of their age and their well-preserved colours, but because they form almost the only exceptions to the rule that Japanese paintings are always done by the seated artist on a surface spread on the floor before him. Four hundred years later a departure was made by Kutara Kawanari, who forsook religious models and painted men and animals. But meanwhile, at the end of the ninth century, Kose-no-Kanaoka, to whose brush is ascribed a painting of flowers preserved at Hōryuji, founded a school devoted to religious subjects which at the end of the eleventh century had given rise to the schools of Takuma and Yamato, the former clinging to the conventions of religious art, and the latter, afterwards called the Tosa school, depicting the customs and costumes of the court. A minor school was created during the twelfth century by the priest Toba Sōjio, who painted humorous caricatures; and the Japanese word for similar paintings is *tobae*.

These schools lasted until the fourteenth century, and produced an art national in character, and peculiar to Japan; for Chinese influence disappeared, and a new and more rigid set of conventions took its place. Infinite care in execution, the most minute exactness in detail, and correctness of form and colour were insisted upon; but originality was crushed and development arrested, until art became as fixed in Japan as it was in Greece before the advent of Pheidias, or in western Europe in the fourteenth century.

The artistic renaissance took place in Japan about the same time as it arose in Italy, and it was due to the return of the Japanese priests who had gone to study Buddhism in China, and who brought with them examples of the paintings

of the then flourishing Chinese art. One of them, Jōsetsu, "created a new style distinguished by rapidity of execution," and was the real founder of the Kano school. Another, Chō Densu, combined Chinese and Japanese methods. Shūbun, a pupil of the former, devoted himself to landscapes, and inspired both Sesūshū and Kano Masanobu, from whom the Kano school gets its name. Masanobu's son, Motonobu, was a still greater artist, and the Kano school, inspired by Chinese methods and subjects, increased in influence. During this period the Tosa school produced a famous representative in the person of Mitsunobu, whose designs are the favourite models for reproduction in lacquer-work at the present day. At the beginning of the seventeenth century another disciple of the Tosa school, Iwasa Matahei, took an independent line by giving up the painting of court scenes, and depicting the life of the common people. His school, which is known as the Ukiyoe, produced in the eighteenth century the great portrayer of women, Hijikawa Moronobu; the caricaturist, Hanabusa Itcho; and the *genre* painter, Miyagawa Chōshun. The decorative artist Honami Koetsu also sprang from the Tosa school.

The era of the Tokugawa shōguns, which began in the year of Queen Elizabeth's death, and lasted for over 250 years to the present era of Meidji, witnessed at its beginning a new renaissance due to the influx of refugees from China, and also saw the Kano school reach its zenith under Kano Tanyū, the first Japanese impressionist. Landscape painting was at its best for a hundred years from the middle of the seventeenth century, and the painting of figures attained to the greatest delicacy during the next century. Following in the footsteps of Koetsu, Ogata Korin developed the art of decorative painting, and founded the Korin school. Toward the end of the eighteenth century Ōkyo founded the school of realists; and the quickness of eye and keenness of observation natural to all Japanese have enabled the followers of this school to accurately depict animal life instinct with movement and pictorial charm. The last of the Japanese old masters was Kikuchi Yosai, who died in 1878. But

Kodoshika Hokusai died in 1849, and it was the knowledge of form, the quaint humour, the power, and the draughtsmanship displayed in his wood-cut illustrations in books which found their way to Europe, that reawakened the interest in Japanese art which was first aroused by the collection of porcelain in Dresden, and of Japanese lacquers in Paris. Hokusai drew landscapes, but excelled in illustrations of the national life of the people.

The Japanese artists of the Kano Tanyū school of impressionists, of the decorative Korin school, and of the Ōkyo school of realists, appeal to Western taste, and have had their influence on Western art. Their light yet precise touch, their grace and delicacy, their ingenuity and suggestiveness, their imagination and refinement, their accuracy of drawing and harmonious colouring, and even their irregularity of composition have been admired and copied. It needs no acquaintance with the history of art movement in Europe to trace the debt of the French impressionist school to that of Japan, or to see the resemblance between the mournful landscapes of Corot, the fantastic grouping of Degas, the capricious landscapes of Whistler, and the colouring of Alfred Stevens, and similar qualities in the work of Japanese artists.

Edouard Manet, the father of French impressionists, owes much to the display of Japanese art at the Paris Exhibition of 1867, which proved a revelation to the painters of the day; but the Exhibition of 1900 showed the reaction of European art on that of Japan, and disclosed the fact that no great painter has come to the front in that country in recent years. Among the painters of landscapes and *genre* pictures, who have adopted Western method of painting in oil, Seiki Kuroda, Ikunosuki Shiratako, and Renzō Kita made a good showing at the Paris Exhibition; but during the last fifty years the names of Kyosai and Kikuchi Yosai are the only Japanese artists who have attained to any fame.

Apart from the productions of the impressionist and realist schools, Japanese pictorial art, with its rigid conventionality, its automatic repetitions, its weak refinements of ancient

models, its lack of balance of composition, and its religious and literary associations, can appeal to but few beyond those who have deeply studied the literature and religions of the country. Even such enthusiasts must smile at the inclusion of the flowers of all seasons in one picture, at Fuji-yama being in the background of the same landscapes viewed from every point of the compass, and at the impossible tigers and elephants (the latter with hocks) evolved from the artists' imaginations.

In relation to the influence of a long period of seclusion from the rest of the world upon the domestic decorative art of a country, an influence which was accentuated in Japan by the enforcement of severe sumptuary laws, which dictated the details of the people's houses, apparel, and other possessions, down to their very umbrellas, Sir W. Martin Conway in his "Domain of Art" says: "Sometimes indeed the tools and objects of domestic utility of a country have all been beautiful, and a high general level of decorative excellence has obtained. It was so in Pompeii, as shown by modern excavations. This can only be the case where a long, slowly elaborated tradition has stereotyped the forms of ordinary objects of utility," and "There was a well-marked difference of style between the productions of China and Japan and the rest of the world, and in each case the style was a slowly elaborated product of a national life."

But it seems that Japanese taste, which had been moulded to a high standard, has been unable to withstand the clash of Western ideas. For when it comes to selecting European clothes, furniture, or utensils, or building European houses, or adopting European customs, the modern Japanese show a lack of taste that belies their former reputation; and they appear to lose all æsthetic judgment in their restless desire for change and material advancement. That they should do so is perhaps inevitable; but that they should have done so makes it no longer possible to sincerely say that "the instinct of beauty is so strong in the Japanese artisan that things come from his hands beautified" or that "love of the beautiful is a prominent and highly developed Japanese trait," or

that "the æsthetic faculty is possessed by all classes." Nor is it any longer possible to discover "the universal sense of beauty among the people," or "the passionate sense of beauty pervading even the humblest," or to agree that they are a "people instinct with the love of poetry and nature."

The tendency of the modern Japanese is well illustrated by the following extract from the invaluable book on "Things Japanese," by Professor Chamberlain. "Many roads in Japan are lined with tall cryptomerias and other trees. Shortly after the introduction of telegraphy into the country, the Japanese began to hew down these monumental trees in their zeal for what they believed to be civilisation. The telegraph-poles would, they thought, show to much better advantage without such old-fashioned companions. A howl from the foreign press of Yokohama fortunately brought the official Goths to their senses, and after the Tōkaidō had been partially denuded, the remaining avenues were spared."

Japanese sculpture is of Buddhist origin, but it has lost its ancient distinction and strength. The old temple wood-carvings at Narita, at Nara, and at Shiba (in Tōkyō) are indeed admirable; but the sculpture of the present day has lost in power what it has gained in refinement and accuracy. The wood- and ivory-carvers of Tōkyō and Kyōto turn out countless figures of men and animals executed with the greatest care; but what one is generally called upon to admire is not originality of conception or boldness of design so much as minuteness of detail and uniform excellence of finish. But at the last Paris Exhibition Kisai Yamado and Reioun Arakawa displayed figures in wood rivalling even those carved thirty years ago by Matsumoto Kisaburo.

It is in the applied and industrial arts that Japan has recently made and is still making the greatest progress. In the manufacture of textile fabrics, in the art of metal-working, in the making of cloisonné, and in the whole field of ceramics, Japan has improved on her own previous excellence, and even the lacquer produced to-day by Kyōto handicraftsmen is not excelled by anything made in the past. The cloisonné enamels made by Namikawa, and Inaba, of

Kyōto, and by the workshops of Hattori, Hayashi, Kawaguti, Tomiki, and Andō of Nagoya, are superior to the cloisonné of any other country or period; and Japanese methods of working in metals are now being adopted with advantage by European countries.

The production of lacquered ware (*murimono* or *shikki*) was an art which, it is claimed, was originated in Japan, and black-lacquer had acquired a high degree of perfection fifteen hundred years ago. Red-lacquer dates from the end of the seventh century, and in the next century designs in gold powder between the lacquer coatings (*makie*) were first employed. The use of gold spangles came later, and the pear-coloured ground sprinkled with gold-leaf under the outer varnish was given the name of *nashiji*. Painting in lacquer began in the seventeenth century, and at the end of that century the art had reached its highest point of excellence. To this period belongs the magnificent gold-lacquer tomb of the second Tokugawa shōgun in the Octagonal Hall at Shiba.

In modern times the art has declined only in the sense that the growing demand for cheap wares both at home and abroad has stimulated the manufacture of inferior articles, but such makers as the two Mikamis of Kyōto can to-day produce gold-lacquer as fine as that of any former period. In making ordinary lacquered ware the sap of the lacquer-tree is applied direct to the wooden article, and permitted to dry. But in finer work the wooden surface is carefully prepared and given a preliminary coating of lacquer (*urushi*), after which it is covered with a fine hemp or linen cloth upon which repeated coatings are applied, and rubbed in with a smooth stone, and each coating polished with hard charcoal when it has dried. Between the coats, which may number eight or ten, and in exceptional cases over thirty, ornamentation in leaf or powdered gold, or other metals, or designs in colours, may be introduced, and the final surface coating may be highly polished, or a rough uneven surface may be left to produce certain effects. Heavy red-lacquer on metals and porcelain is usually carved with a rough surface. It is curious that lacquer is best dried in a damp place away from the light; and that in all its stages,

until it is quite dry, it is a strong irritant to the skin, producing a sort of poisoning (*urashi kabura*) which is extremely annoying, although not dangerous. When thoroughly dry, well-made lacquer is impervious to ordinary heat, cold, or damp, and to many acids and solvents; and therefore, if the wood to which it is applied is well seasoned, can be preserved in active use for an almost unlimited time.

It is easier to study old Japanese art in Europe than in Japan. Apart from the collection in the Ueno Museum, in Tōkyō, and the articles in the possession of the temples scattered about the country, there is little to be seen in the way of art treasures in Japan, as they are mostly preserved in the private go-downs of their owners, and are brought out only for the benefit of friends, and then only a few at a time. I have seen more beautiful old objects of Japanese art in the public collections in London, Dresden, and Paris, including in the latter the objects displayed by the Japanese government at the International Exhibitions, than in the whole of Japan.

While it is probably an exaggeration to say that there is no modern Japanese literature, it is undoubtedly true that there is none so valuable as that of ancient China, which is the classic literature of Japan. Poetry is almost entirely restricted in form to the stanza of five lines or thirty-one syllables. This verse (*uta*) has five syllables to the first and third lines, and seven syllables to each of the other three. It is not unlike the Malay *pantun*, which, however, is a verse of four lines. The *uta* does not seem to be valued for its poetical language or ideas so much as for its play upon words, its double meaning, or its puns, and Japanese wits compete with one another on all festive occasions in composing these verses. The Japanese are said to be great readers, and, as they find it difficult to understand their own literature unless it is read aloud, the voice of the paid reader or of the solitary student may often be heard through the screens of your room at an inn droning through the night. Or perhaps you will be kept awake by the hired storyteller whose recitation is only interrupted by the grunts of his audience, or occasional exclamations of "*so des ka*" ("Is that so?").

CHAPTER XXX

TRADE AND FINANCE

The Circulating Medium. Banks. Industrial Companies. The Crisis of 1901. Foreign Capital required. Foreign Trade. Exports and Imports. The International Balance Sheet. The Budget. Taxes. Expenditures.

THE termination of the war with China early in 1895 opened an era of unexampled commercial and financial activity in Japan, and the rising prices of commodities, land, and labour gave an incentive to a gigantic speculation which spread in every direction.

The establishment of a gold in place of a silver basis took place on the 1st of October, 1897; and on the 31st of March, 1899, the Bank of Japan had £18,700,000 bank notes outstanding, secured by holdings of gold and securities in about the proportions of 52 and 48 per cent. "The normal limit of the issue on security reserve, which was formerly 85,000,000 yen, was extended to 120,000,000 yen (say £12,000,000) in March, 1899. The Bank of Japan has to pay a special-issue tax for the issue in excess of the normal limit." This excess reached the sum of over 41,000,000 yen at the end of 1900. There was estimated to be in circulation in March, 1899, about £2,200,000 gold coin (in addition to the gold reserve of the Bank of Japan), £5,100,000 silver coin; £1,700,000 copper and nickel coins; and £600,000 other paper money; giving £28,300,000 as the total circulating medium. But of this total nearly £4,300,000 was in the Treasury, leaving £24,000,000 as the "amount of circulation in the market." At the end of March, 1901, the market circulation was over £26,000,000.

A great impetus was given to the formation of banking,

transportation, mining, cotton-spinning, and other industrial companies. At the end of 1894, there were 863 banks in Japan, with a total paid-up capital of about £10,000,000; by the end of 1899, there were 2105 banks, with nearly £29,000,000 capital.

The number and share capital of industrial companies rose from 778, with less than £4,500,000 share capital at the end of 1894, to 2164 at the end of 1898, with over £12,000,000 capital. Including banks, railways, and all other companies, the number increased in this period from 2104 to 7044, and the share capital from under £15,000,000 to over £62,000,000, and there was a further increase of about 10 per cent in 1899.

The first shock came in June, 1899, when Japan tried to float a loan of £10,000,000, 4 per cent bonds, in London, at 90. £2,000,000 had been taken firm, but of the balance under £1,000,000 were subscribed by the public. Japan had overestimated her credit, and had offered too low a rate of interest; but she also had the misfortune to select a most unfavourable time for bringing out the loan, as the trouble in South Africa was then brewing, and business on the European bourses was very restricted, and prices falling. At the time of this fiasco, the banks in Japan were charging 10 per cent for loans as against nearly 15 per cent the previous year, and were allowing 6 per cent to 7 per cent on deposits, so that the government was obliged to pay a higher rate than 4½ per cent for what it was able to borrow at home. But the failure to sell its bonds abroad was one of the direct causes of the exports of gold the following year, which amounted to £4,280,000 net.

Speculation, which never fully recovered from the shock caused by the failure of the loan, could not stand the strain of financial stringency, and the gold exports of 1900 precipitated the crash in the spring of 1901. The gold reserve of the Bank of Japan fell, during the closing months of 1900, to 30 per cent of the outstanding notes. A financial panic developed; there were heavy runs on the banks, which caused many of them to suspend, and the government itself

was obliged to pay 7½ per cent on Exchequer bills. Indeed, as recently as July, 1902, the government was obliged to pay over 7 per cent on Treasury bonds, and was unable to get the public to subscribe for a third of the amount offered. After the panic subsided, things speedily began to mend, gold imports began, and continued during the latter part of 1901, until they balanced the earlier exports, and the Bank of Japan increased its specie reserve. In June, 1902, the gold reserve was 16,000,000 yen higher than in June, 1901.

But imports of commodities fell off, and are not likely to have any very rapid growth again until the government borrows large sums abroad. It has been proposed that the government should buy up all the private railways; and, when it is able to borrow money abroad at 5 per cent for this purpose, it would be a paying thing for the government and a good thing for the country, as it would release a great lock-up of capital that could find employment in other profitable ways. In October, 1902, a loan of 50,000,000 yen 5 per cent bonds was successfully floated in London at par.

But the prosperity of Japan would be better promoted by a change in its laws relating to land and to corporations, so as to remove the impediments to the investment of foreign capital in the country. Until a new generation arises of Japanese merchants, with a reputation for commercial probity, the amount of foreign capital in the shape of credits cannot be expected to increase very much; but if there were no restrictions on individual foreign ownership of land, and the payment of sums due on mortgages taken by foreigners could be enforced by taking possession of the mortgaged property, foreign capital could find safe investments in Japan to yield good rates of interest, and Japanese manufacturers and companies could increase their profits by raising money, to complete and extend their businesses, on mortgages and mortgage debentures. Japan ought now to feel strong enough to no longer be afraid of foreign invasion or aggression, and to place foreigners upon the same legal footing in regard to land and corporations as her own nationals.

The foreign trade of Japan showed a steady growth up to the war with China, which was terminated by the treaty of Shimonoseki, signed on the 17th of April, 1895, and since then it has increased with wonderful rapidity. In 1896 the total value of the combined imports and exports amounted to about 290,000,000 yen; in 1901 it exceeded 508,000,000 yen. The imports in 1896 were valued at 171,000,000 yen, in 1897 at 219,000,000 yen, and the following year, under the stimulus of the higher tariff, which went into effect on the 1st of January, 1899, they exceeded 277,000,000 yen. In spite of the over-supply of many classes of imported goods in 1898, the total imports only fell in 1899 to the 1897 level, and rose again to 287,000,000 yen in 1900. This was the high-water mark for imports. Over-trading and financial difficulties brought about a reaction, and in 1901 the imports fell to less than 256,000,000 yen.

The export trade during the six years ending with 1901 rose from under 117,000,000 yen to over 252,000,000 yen. The exports of 1898 showed little increase over 1897, owing to a poor silk crop, which reduced the exports of silk and its products over 10,000,000 yen; but other staple exports steadily increased in value. In a similar way the decline of nearly 13,000,000 yen in 1900, as compared with 1899, was doubly accounted for by a disappointing silk crop which caused a falling off of 18,000,000 yen in the value of raw silk exported, and by the trouble in China which led to a decrease of 8,000,000 yen in the value of cotton yarns alone sent to that country. In 1901, owing to a phenomenal silk crop and to a general increase in other commodities, the exports rose until, for the first time since 1895, they almost balanced the imports, which, owing to the reasons mentioned, had meanwhile suffered a decline.

Raw silk and its manufactures, together with cotton yarn and tissues, account in recent years for over half of the total value of the export trade in Japan. In 1901, out of exports valued at 252,000,000 yen, the silkworm provided 109,000,000 yen, and the cotton factories 28,000,000 yen. Coal was exported to the value of 17,500,000 yen; copper nearly

14,000,000 yen; tea nearly 9,000,000 yen; and matches over 7,000,000 yen. So that these half a dozen groups supplied over 184 out of 252,000,000 yen, or 73 per cent; and textiles alone accounted for over half the total exports.

The United States is Japan's greatest customer; and has absorbed over thirty per cent in value of the total exports whenever the silk crop is a good one, and in 1898 the United States took over half the value of Japan's silk exports. Japan has in recent years supplied the United States with about forty-two per cent of the raw silk imported by the latter country, and with about forty per cent of the tea. Practically all tea exported from Japan goes to the United States and Canada. Most of the coarse and refined copper goes to Hong Kong; and the coal and matches are sent to all the Asiatic ports. The cotton yarns and tissues all go to China and Korea, the exports to the former country going direct or by way of Hong Kong.

Besides coal and copper, which figure so largely in exports, the mines of Japan produce iron, lead, silver, manganese, and other metals, as well as sulphur; and the annual production of petroleum is approaching 20,000,000 gallons.

The details of the import trade are interesting as showing the extremely diversified demands of the country, forty-five per cent of which are supplied by Great Britain and the United States, the increasing consumption of sugar, and the large imports of raw cotton. Great Britain sends nearly all the spinning-machinery and the cotton manufactures imported except cotton-flannel, which comes from Germany. From Great Britain goes all the steel; about three-fourths of the iron sheets and plates; the greatest value of telegraph cables, steam-boilers, and engines, including locomotives; and a smaller proportion of bridge-work, rails, bar and rod iron, pipes, and printing paper. The United States has acquired a practical monopoly in supplying electric-light machinery, bicycles, watch-cases, oil in cans, tobacco, and flour. It provides two-thirds of the bridge-work erected in Japan, and of the rails imported; and more than half of the rails and

fittings, the iron pipes, and the telegraph wire; while it closely follows Great Britain in the value of steam-boilers and engines sent.

The imports of raw cotton in 1899 were valued at over 62,000,000 yen, nearly double the value imported in 1896. There has been a slight falling off since 1899, but the value was over 60,000,000 yen in 1901. The value of sugar imported in 1896 was under 14,000,000 yen and in 1901 was over 33,000,000 yen.

The balance sheet of Japan in account with the rest of the world for the six years ending 31st December, 1900, is approximately as follows: Japan had to pay for excess of imports over exports, including specie and bullion, during this period, 29,000,000 sterling. These imports included 15,000,000 specie, imported by the government from proceeds of loans and indemnities. For freights, insurance, and other charges on trade paid abroad, about 1,500,000 sterling a year must be allowed, or 9,000,000 during the six years. Japanese travellers and students abroad may be estimated the modest sum of something under £100,000 a year, or say £500,000 in six years. The government spent abroad for warships, supplies, and service of the debt held by foreigners the sum of £15,500,000. Therefore Japan had to provide for the payment of £54,000,000 under these heads: —

Excess of imports	£29,000,000
Freights, insurance, etc.	9,000,000
Japanese abroad	500,000
Government payments	15,500,000
	£54,000,000

This indebtedness has been balanced by the Chinese indemnities received in London, the indemnity to cover the expense of occupying Wai-hai-wei, and interest received on deposits of part of these sums, in all about £38,000,000; by government bonds (of the par value of £15,500,000) sold for about £14,500,000, and by foreign travellers whose annual expenditures in Japan, apart from the purchases shipped as freight and appearing in the customs returns, may

be estimated at £250,000, or for six years £1,500,000 so that the payment of the £54,000,000 due has been met by

Chinese indemnities, etc. . . .	£38,000,000
Government bonds sold for . . .	14,500,000
Foreign travellers in Japan . . .	1,500,000
	£54,000,000

In 1901 and the first six months of 1902, the imports and exports almost exactly balanced, and the amounts under the other headings would not materially modify the statement for the previous six years.

The Japanese budgets for the years ending 31st March, 1901 and 1902, may be conveniently condensed under the following heads, opposite to which are given the estimates in yen (00,000's omitted).

Receipts	1901	1902
Land tax	47,4	46,6
Sake tax	55,5	55,2
Income tax	5,0	5,6
Duties on imports	15,9	15,8
Stamp duties	11,5	13,7
Leaf-tobacco monopoly	9,0	12,8
Government railways	7,2	8,2
Post Office and telegraphs	22,0	24,6
Excise, patent, and other taxes and receipts	25,2	29,0
Chinese Indemnity War 1894–5	23,7	18,5
Loans, and Peking, etc., indemnities	32,1	47,5
	254,5	277,5

Expenditures	1901	1902
Service of public debt	38,0	37,8
Army and fortifications	53,0	49,5
Navy	41,0	37,0
Communications, railways, and post office	47,0	50,7
Other departments	75,5	101,0
Surplus		1,5
	254,5	277,5

The land tax paid to the government represents less than one-half of the direct taxes levied on land and houses; and the limit has probably been reached of this form of taxation. Not only has the proprietor to pay the government tax, but the department and communal expenditures, which amount to over eighty million yen per annum, are largely met by direct taxation on land and houses, which pay for these local expenditures a somewhat larger amount than is collected for Imperial purposes. The value of taxed lands was nearly ten per cent greater in 1893 than in 1900, the decreases being in rice-fields and farms, yet during that period the income from the land tax has increased nearly fourfold. The tax on the national drink, *sake*, has been successfully raised, and the receipts trebled in five years, without materially decreasing the consumption; but a limit seems now to have been reached, although the tax may at some future time be still further increased.

The higher tariff, which went into effect on January 1, 1899, gave a revenue of nearly sixteen millions against nine millions in the previous year; but the falling off in imports will reduce the higher total, and it is probable that duties may have to be advanced again in the near future. The other items of revenue, including the income from the tobacco monopoly, show a net improvement from year to year which is likely to continue; but the *sake* tax and import duties are the only imposts which can be looked to in the future as a means of largely increasing the public revenue.

The expenditure on the navy amounted, in 1901, to one-sixth of the budget, a proportion which is about the same as that of the United Kingdom. A large part of the outlay on the army and navy has been met with the proceeds of the old Chinese indemnity; but this is now about exhausted, and the annual charge for these services must be halved, in order to balance the budget, unless there is an increase in taxation, or the budget is to be balanced by further loans. The budget for the year ending March 31, 1902, is swollen by the financial operations connected with the relief of

Peking during the previous fiscal year; and it is probable that during the next few years, unless the new programme of ship-building for the navy is adopted, the budgets will be made to balance at totals not far from 270,000,000 yen (say £27,000,000). As it is, the Japanese debt is not a heavy one (about £50,000,000 in 1900, of which about £15,500,000 was held abroad), and as offsets the state owns railways and other productive works, which have cost about £13,500,000, and the government has floating assets estimated at over £10,000,000. These may be excessive valuations, and the public lands, which are estimated officially at over £30,000,000, are at present of doubtful value, and will probably for many years to come be worth little more than capitalised value of the small income they now yield to the Treasury.

On the same day that the last loan was offered, 7th of October, 1902, the *London Times* contained the following cable from Yokohama:—

"Reports are in circulation that the Minister of Marine has decided upon a scheme of naval expansion embracing the construction of 120,000 tons and extending over a period of six years. The scheme will involve an annual expenditure of 20,000,000 yen.

"It is proposed to build four battleships, six first-class cruisers, and various smaller craft. The battleships will be built in England, the cruisers in England, France, and Germany, and the remainder of the new fleet in Japan."

CHAPTER XXXI

IMPRESSIONS OF JAPAN

Scenery. A Sterile Country. Comparisons. Characteristic Scenery. "The Three Views." Other Scenes. Roads. Climate. The Time to visit Japan. "The Smell of the East." Polluted Streams. Farming. Insects. Disappointed Globe-trotters.

A LONG list of talented travellers have given to the world their impressions of Japan. Forty years ago Alcock found it "one of the most beautiful countries in the whole world." Dr. Peery echoes this opinion, calls it "a beauteous land," and says "the whole of Japan abounds in picturesque landscape and scenic beauty," and "few countries are more pleasing to the eye than is Japan."

Miss Scidmore says that, after China, "Japan is a dream of Paradise, beautiful from the first green island off the coast to the last picturesque hill-top. . . . The bold and irregular coast is rich in colour, the perennial green of the hillside is deep and soft. . . . When the maple leaves begin to turn — autumnal Japan is the typical earthly Paradise . . . the country is wooded and shaded and cultivated from water's edge to mountain-top." According to Knapp, who "sees, and goes one better," Japan is "the land of dream and enchantment . . . a country so strangely beautiful that nature itself becomes an object of worship . . . a country so marvellously favoured by nature . . . a marvellously beautiful land . . . romantically beautiful . . . every crag and ravine and valley and cliff and shore clothed with luxuriant verdure . . . and the smaller isles often visions of romantic beauty beyond the dreams of fairyland." Hearn speaks of "the soft, sweet blue of its sky, the tender colour of its waters, the gentle splendour of its sunny days, the exquisite charm

of its interiors," and its "wonderful atmosphere." This is the voice of the poet in the first few pages of "Glimpses of Unfamiliar Japan"; but there is a more subdued note in the following passages toward the end of the book. "Outside of parks and gardens and cultivated fields, there is singular absence of warmth and tenderness in the tints of verdure, and nowhere need you hope to find any such richness of green as that which makes the loveliness of an English lawn." With this last I certainly agree, as well as with the statement that "throughout the greater part of the year the foreground of an inland landscape is apt to be dull enough in the matter of colour." Even Miss Scidmore admits that the "low, unpainted buildings make the modern Japanese city monotonous and uninteresting," and Knapp speaks of the "grey monotony of dinginess which impresses the traveller in the aspect of every city, town, and village of the Empire."

The appreciation of the beauties of natural scenery may be largely a matter of training and temperament, and poetic license may admit of a wide departure from facts in describing a country; but to most people a "beautiful" country suggests trees, and there must have been a singularly rapid deforestation of many sections of the Main Island, where practically the only trees now standing are to be found preserved in the grounds of the temples. Lord Curzon describes the hills of portions of Japan as "bare, arid, and uninviting," and this is true of the greater part of the three islands of Nippon (or *Nihon*, or *Hondō*, the Main Island), Kyūshū, and Shikoku, which form Japan proper. Hokkaidō, to the north, is largely covered with virgin forests, and the newly acquired island of Formosa is always excluded when not specifically mentioned.

Japan is, in fact, a sterile country, largely volcanic, and with an area about the same as that of the state of Montana, which is twenty per cent greater than that of the United Kingdom. About one-sixth of this area is cultivated, and practically all the available land outside of Hokkaidō has already been brought under cultivation. The population

exceeds that of the United Kingdom by about nine per cent. Measured through the centre of the islands from the southern point of Kyūshū to the northern point of Hokkaidō, Japan has a length of about fifteen hundred miles, and its greatest width is about two hundred miles. But it has a coast-line of over seventeen thousand miles, which gives it an immense variety of seaward views — and in these is its greatest charm.

In the sense that England, Scotland, and France are beautiful countries, Japan can hardly be considered to deserve the adjective; but there are many pretty, and some beautiful, places scattered about the country, like plums in a pudding; and there is a natural tendency to exaggerate the beauties of these isolated spots, on account of the great contrast with the monotony and unattractiveness of the surrounding country.

In Europe, east of the Elbe, it would be difficult to point out as large an extent of territory containing so few natural beauties, or to select an aggregate of so many displeasing districts, as are to be found in the interior of Japan. Bearing in mind the poor roads and primitive means of locomotion in a great part of Japan, there is no exaggeration in saying that more natural beauties can be seen in a fortnight on the continent of Europe, than can be seen in Japan in three months, and more in three months than can be seen in the whole Japanese Empire in a lifetime. There are mountain chains and peaks, but they are not to be compared with those of France or Switzerland. There are lakes, but they are not so beautiful as the English or the Italian lakes. There are forests, but they are not so pleasing as those of Germany. There are many pretty waterfalls in Japan, some of fair volume after rains, but most of them little more than cascades, and the rivers, as a rule, add nothing to the beauty of the scenery, as their beds contain very little water at most times, and on occasions their banks are unable to confine the floods. Barren hills, alternating with the level swamp of the paddy-fields, are monotonously common; and the river-beds, containing a thread of water in a moraine of bleached and glistening stones, only add desolation to the scene.

Japan's extended coast-line is her great scenic attraction; and it was on this account that we so often submitted to the discomforts and inconveniences of the coasting steamers. But the ever changing sea can be studied in all its capricious moods with better satisfaction, greater comfort, and less expenditure of time and trouble, in British waters. The "Three Views" celebrated in Japanese literature are all by the sea, and it is on the coast that most of the natural beauties are to be found; but it sometimes happens that the pleasure is enhanced when the observer is so placed that his back is to Japan and there is no land in sight. Do not understand this to mean that the land is devoid of beauty. Many a beautiful picture may be contained in an ugly frame, and the frame itself may be of interest for other than æsthetic reasons. Even in her less pleasing aspects, nature provides compensations. The spring landscape is brightened by the yellow blossom of the *aburana* (rape), the fallow paddy-fields are beautified by the delicately-tinted *rengesō* (tragacanth), as well as the *gengehana* (clover), and the vivid green paddy-beds are a pleasure to the eyes, even although the other senses are outraged. The ripening barley bows in rows before the gentle breezes, and blending colours chase each other across the undulating fields. The violet-blue of the sky changes to yellow and orange-red in the setting sun; the blue waters of the lakes assume a tint of green; the clouds gather; the rain falls; the moon rises and sets; and the seasons, most of them wet, follow each other at more or less regular intervals. In fact, many of the beauties of an English farm are to be found in Japan, although the flocks and herds are generally absent, and horses are scarce. But it is not necessary to go halfway round the globe to enjoy these scenes; and it is to be presumed that travellers on pleasure bent will have seen something of other parts of the world before going to Japan. Those who have spent their lives in one spot until they are transplanted from it to Japan, will, if nature appeals to them at all, find much in the scenery that is new and beautiful; but those who have been further afield, will find less that is noteworthy as well as



TEMPLE SPORTS, JAPAN.



ISLANDS AT MATSUSHIMA, JAPAN.

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characteristic. And the scenery that is characteristic is generally not beautiful, while that which is beautiful is generally not peculiar to or characteristic of Japan.

Those scenes which are characteristic of Japanese taste, such as the view of the famous tree-covered sand-spit of Ama-no-Hashidate (one of the "Three Views"), or the celebrated outlook over the mud-flats of Waka-no-ura, are not such as appeal very strongly to those educated to Western conceptions of scenic beauty; and it is therefore probably true that "no people are more capable of appreciating the beauties of such scenes than the Japanese."

But there is one class of scenery characteristic of Japan, in the sense of being peculiar to the country and not uncommon there. It consists of small hillocks with precipitous sides, dotted over a level plain or rising from shallow inlets of the sea. These hills are of volcanic tufa, or light, friable rock like compressed sand, with sides corroded by the streams, or water-worn by the sea, and with tops covered with undergrowth or fringed with trees. Where the hills are surrounded by paddy-fields, as is generally the case, the natural formation is modified by the constant removal of the soil from the sides and tops of the hills to spread over the fields. The most perfect example is Matsushima, another of the "Three Views," where the sea has encroached on the land, or the land been elevated in part above the sea, so that some of the hills rise from tiny, flat-bottomed valleys, and some rise as islets from the water. Similar formations may be found between Hodogaya and Ōfuna near Yokohama, or on the way from Tōkyō to Narita, or at Toba, where they form a small part of the panorama to be enjoyed from the top of Hiyori-yama; a panorama of mountains, sea, and coast unequalled elsewhere in Japan.

The third of Japan's "Most Beautiful Views" is Miyajima, a wooded island in the Inland Sea. Here is the opinion of Miss Scidmore, after making six trips through the Inland Sea: "The land-locked Japanese water is a broad lake, over two hundred miles long, filled with islands, and sheltered by uneven shores. Its jagged mountains of intensest green

nowhere become wild enough to disturb the dreamlike charms." In another place she says, "The most picturesque stretch of enclosed ocean, an ideal poetic region, where even the huge steamships seem to float enchanted, and all the sea and sky and shores are a day-dream." This opinion finds support in Mr. Gardner, who says, "We are ready to join the enthusiasts so far as believing that were it possible to multiply Lake George (admittedly the most picturesque of our American inland lakes) until the area equalled that of the Inland Sea, the latter's varied attractions would still hold the comparative relation of a superlative gem to an ordinary diamond." After crossing the Inland Sea no less than half a dozen times, I am obliged to confess that I failed to discover anything superlative about it; and I think most people would find more beauty on the St. Lawrence River or the west coast of Scotland.

The best scenery we saw in Japan was on the walks to Tōnomine, to Kōya-san, to the Mino cascade, to the waterfall of Nunobiki from Nobeoka, from Nikkō to Chūzenji, and from Gōdo to Ōmama down the valley of the Watarasegawa. To these must be added the Naruto Channel, the rapids of the Kuma-gawa, the miniature views from Tsunomine and from Kunō-zan, the more extended view from Nareai-ji near Ama-no-Hashidate, Tōkyō Bay from Kanozan, and Fuji as seen from Hakone.

The natural attractions of the country have been too frequently spoiled by the works of man, and the primitive architecture has seldom enhanced the scenic effects. It is true that many noble groves of trees have been preserved by the temples; but the dingy and decaying wooden buildings, neglected and going to ruin, whose torn and discoloured sliding screens (*shōji*) give them the appearance of tattered beggars, spoil many a prospect; and the tea-houses, ranging from mere sheds decorated with a blanket to the semi-foreign inns, are unpleasantly prominent at every turn.

Away from the railways travelling is slow and uncomfortable, owing to the system of road-making and repairing which is general throughout the country. Roads are not

properly drained or ballasted, and the making of a good macadamised surface is practically unknown. The foundations of road and embankment are of clay and dirt, with an upper layer of rounded stones and coarse gravel (*jari*) thrown loosely over the top. This is almost immediately converted into ruts and holes, and although the roads are levelled from time to time with similar materials, they are usually ankle-deep with mud in wet weather or dust in dry weather.

There are only about twenty thousand miles of state and prefectural roads in the whole country, and of this less than a quarter are state roads; but it might prove of great advantage to the country to employ on these roads a few French road-makers, to show how a road should be built and maintained. There is, of course, this objection against broken stones for road-making, that so much of the produce of the country is carried on the backs of men that it is more important to provide a surface that will not wound a bare foot than one that will give a level surface for wheels. In fact, there are parts, even of the Tōkaidō, over which a wheel has never turned.

Under the most favourable circumstances, you cannot count upon doing more than fifty miles in a day by jinrikisha or *basha;* and in walking you will be limited by the pace of your luggage coolies, which will never exceed twenty-five miles a day.

Another matter of consideration is the climate, which is wetter than England, and subject to much greater variations of temperature. Like the United Kingdom, the Japanese Empire is warmed by a great ocean current, and the Black Stream (*kuroshio*) has a similar ameliorating influence on the Japanese climate to that of the Gulf Stream on the climate of the British Isles. But Japan covers a great many degrees of latitude; and the Main Island alone extends through eight degrees, or say the distance from New York to Charleston, South Carolina. It is curious in this connection to note that no two geographical divisions of the earth's surface have so many *genera* of trees in common as

Japan and the Atlantic seaboard of the United States. The annual range of temperature in Tōkyō is from about 22° to 94° F. The coldest months are January and February, the hottest, August. There are practically two seasons in Japan: the cold season, from the middle of October to the middle of March, and the rainy season, from the middle of March to the middle of October. The light construction of Japanese houses makes them too cold for comfort in the winter season; and in July and August, when boots and pieces of leather luggage are covered in a few hours with mould, and gloves are ruined with mildew, when matches refuse to strike and clothes refuse to dry, the hot, damp climate of the coast, where you may have a driving "Scotch mist" combined with a temperature of over 80°, renders all travelling unpleasant.

These are also the months for typhoons at sea and floods on the land. April, May, and June are the favourite months for tourists; and during these months you can count upon showers every other day, and a steady downpour of rain for two days in the week. Tōkyō, which is an exceptionally dry place, had, in 1899, 153 days upon which some rain fell, and the total depth of rainfall was about 65 inches, against an average of about 25 inches for London. But on the west coast of Japan some stations recorded over 250 rainy days; and in places on the south coast over 130 inches of rain fell. However, we disregarded the weather, and, except in the mountains, it was never allowed to interfere with our plans.

There is one matter that no traveller in Japan can shut his eyes or close his nose to. Call it the "Smell of the East" if you will, agree that it can never be entirely done away with if you like, but the fact remains that the sternest necessity has imposed upon the Japanese a system of agriculture which is a serious detriment to the tourist's enjoyment, and a constant menace to the health of the inhabitants. In order to support a large population upon a limited area of cultivable land, the most intense husbandry is practised. There are no sheep, goats, or pigs; and, as compared with the United Kingdom, there are only three-quarters of the

number of horses, and just one-tenth the number of cattle. As a consequence, the principal manure is night-soil, and the collection, transportation, and distribution of this fertiliser is disgusting in the extreme. In order to facilitate its collection the closets in many of the rural districts are at the front of the house, on the roadside; and at all times of the day coolies are engaged in conveying the liquid manure to the fields. Over forty per cent of the cultivated area is terraced for the growing of rice; and from April to October the odour of the swampy paddy-fields is offensive to a degree. If the official who introduced the earth-closet into Ceylon could be secured by Japan for a similar service, a wonderful improvement might be made.

The Japanese are said to have an exceptionally well-developed sense of smell, and to delight in perfume parties where they display keenness in detecting mixed perfumes and delicate odours. Be this as it may, they seem invulnerable to evil smells, and take no notice of this most common variety, nor of the rotten fish used largely as manure. For this purpose the use of animal bone, oil-cake, and phosphates is increasing; but the effort recently made by the Chilian government to introduce the use of nitrates was not successful. Part of the straw from the previous year's crop, which has been stacked around neighbouring trees and posts during the winter, is also worked into the ground.

An extensive system of irrigation is necessary for rice cultivation; and far up in the mountain valleys the streams are diverted to the terraced paddy-fields, and flow through them by degrees to the lower plains, where the *noria*, or Persian water-wheel, worked by a treadmill, overcomes slight differences in levels, and long well-sweeps are used for greater elevations. But during the period of rice cultivation the streams are polluted, and the water carries contagion to the consumers. The death rate is not abnormally high in Japan; but dysentery, diphtheria, and enteric fever are in places endemic as well as epidemic. Dysentery is most rife, and accounts for over half of the cases of, and deaths from, infectious diseases.

"Their very farming is artistic gardening," says Miss Scidmore. Hardly. But the production of rice is eminently satisfactory, averaging 28.3 bushels an acre as against 930 pounds or 15.5 bushels in India and 797 pounds or 13.3 bushels harvested in the United States. The paddy or uncleaned rice must be milled as well as thrashed; and the United States Department of Agriculture recommends the importation of Kyūshū rice for seed "on account of its high milling average and absence of broken grain."

Cereals are absolutely "grown by hand." We saw some being planted in rows. Each grain was dropped into a hole made with the finger, liquid manure poured over it with a dipper, and the earth pressed down with the hand. When the barley was receiving the last manuring in May, beans were in a like manner planted between the rows; and in this way three different crops are, by dint of frequent dressing, made to grow during the year on the same field. We saw barley harvested toward the end of May in the country around Fuji-yama; and both wheat and barley in the country north of Nikkō about the middle of June. The grain was pulled up by the roots, which were cut off with a short reaping-hook. Then it was "headed" by being put through a large iron comb or rake set with the points up, and afterward, instead of being thrashed, as is general, even in Japan, beaten with a mallet having a wedge-shaped head with corrugated surface. The winnowing is sometimes done with a sieve; but more commonly by holding a wicker tray over the head and shaking it so that the grain falls straight to the ground, and the chaff is blown to one side. The average product per acre, which exceeds thirty bushels in Great Britain, is in Japan about eighteen bushels of wheat, twenty of rye, or twenty-five of barley. The acreage of these cereals, together with peas, potatoes, and millet, is about equal to the acreage of rice alone. In some few localities two crops of cereals and one of rice are harvested in twelve months from one field; and in the south of Shikoku two crops of rice may be grown during the year.

The rice swamps are a further cause of annoyance, as the



HARVESTING IN JAPAN.
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breeding-place of the mosquito, which during half the year infests the plains and the hills up to an elevation of nearly two thousand feet. Here they give way to the *buyu*, a species of gnat which is extremely unpleasant. If the tourist escapes from these pests, he must resign himself to the tender mercies of the fleas. The swamps are also the habitation of the bull-frog, whose strident croak competes with the ceaseless chirp of the cicadæ (*semi*), those ubiquitous "tree-crickets," whose note, like a knife being ground on a wheel, is the most characteristic sound of the country, and is the first you hear before landing, and almost the last before you depart.

A Japanese newspaper plaintively asks: "Why do those who write about our country either laud or decry us? Why no middle course?" The fact is, that those who have found their reward in lavishing unstinted praise upon everything Japanese, have somewhat overshot the mark; and there is an inevitable disappointment in store for the visitors who have been led, by what they have read, to anticipate too much. This disappointment is so general that I took the trouble to note the opinions of fellow-travellers; and while one or two preferred to "damn with faint praise," the impressions of the rest may be epitomised in the following expressions used. "Most overrated country," said one; "Japan fearfully overwritten," said another; "Most things a fraud," declared a third; and a friend who had come prepared to stay two years in Japan, said at the end of two months that he was "glad to get away from it." One fellow-traveller was "very disappointed as regards neatness and cleanliness of people," and another found them "dirty, stupid, and dishonest."

Some of these views are undoubtedly not entirely just; but it is unreasonable to expect that the casual visitor should find in Japan the full extent of the charm discovered by the poet or the philosopher, or the Elysium described by the teachers and the missionaries. The license of the poet may justify the laudations of Sir Edwin Arnold; and the admirable standpoint for an independent study of Western thought which Japan affords, may warrant the delightful detachment of Lafcadio Hearn; while the position of influence and social

consideration accorded to teachers, and the physical comfort and intellectual toleration found by missionaries in Japan, may account for their roseate vision.

In the face of such authorities there is, in some, an indisposition to give expression to criticism; and these authorities get support from another class, represented by the bright little American woman who confessed to being dreadfully disappointed with her visit. "But," she said, "for months before I left, my friends envied me my intended voyage; and I shall keep that feeling alive by the most glowing accounts of all I have seen and done. If I did otherwise, they would cease to be envious; and would doubt both my taste and judgment."

The gay bachelors who expect to enjoy in Japan the pleasures of a Mohammedan Paradise are doomed to further disillusionment. One of these, who frankly confessed that he had come to Japan for no other reason than the accounts he had read of the *jorō*, and who had serious ideas of taking up his residence there permanently, declared after a few weeks that he had "had enough of them." With but one exception every bachelor I questioned, whether resident or visitor, expressed similar disappointment. One of the former declared he had "no use for them as 'wife' or in less regular relations"; and another resident, a German, said "They make me nothing." But the resident bachelors all agree that the Japanese women can be recommended as housekeepers, if not as mistresses. The one friend who was not disappointed, but found them charming, had a subjective reason for his favourable opinion, as he was able to overcome with them a shyness which had previously made him subject to the inconvenience experienced on one occasion by the hero of Belot's novel, "La Bouche de Madame X...."

Netto's sneering description of the various types of globe-trotters leaves out of account one very important fact, which makes itself clear to the traveller who goes to Japan for pleasure and becomes interested in the country and people as well as in the abundant literature concerning them. The tourist finds that the scholars, teachers, and missionaries

resident in Japan are prone to take too favourable a view and to idealise both Japan and the Japanese in their books; just as the resident merchants are apt to express too unfavourable a view of both in their conversation; while it is in the writings of such "globe-trotters" as Curzon, Henry Norman, and Rudyard Kipling that there is to be found a happier medium and a more just appreciation.

CHAPTER XXXII

HAWAII AND THE PACIFIC

Yokohama to Honolulu. Honolulu. Sea-bathing. The Punch Bowl. Music and Flowers. The Pali. Poi. Sugar. Missionaries. Mosquitoes. Panama Hats. Mauna Loa in Eruption. "The Palace of the Sun." Maui. Hawaii. Hilo. The Road to the Volcano House. Mauna Loa. Kilauea. Fruit. Captain Cook. Kauai. The Hula-Hula. Annexation. A Luau. The Voyage to San Francisco. English Sociability.

FOURTEEN weeks after we had cast anchor at Nagasaki I left Japan on the *City of Peking*. The distance from Yokohama to Honolulu is given as 3440 miles, but the ship's log only recorded 3396 miles between the two ports, and made the voyage in eleven days and six hours, in spite of a typhoon which struck us on the fourth day out, and reduced the run from 325 knots to 255. This storm raged all of one day and night with a violence which gave no rest or sleep to officers or passengers and reached its height the next morning, when a green sea came aboard which threatened to carry away the Social Hall on the upper deck. This was, however, the final effort and by dinner-time both wind and waves had fallen considerably.

We crossed the 180° of longitude on Wednesday, 19th of July, between 12 and 1 P.M., and therefore had another Wednesday, 19th of July, the following day. Fortunately it was nobody's birthday nor was it a Sunday; but we were brought to realise the importance of the 180° when we reached Honolulu, where we found that, whereas we had left London for the Far East, we were now returning from the Far West; and that "the east" in the Hawaiian Islands, as well as in the Western states from California to the Rocky Mountains, meant Chicago and New York.



HONOLULU FROM THE PUNCH BOWL.
Photographed by Davey, Honolulu.

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The next Saturday we sighted Mount Waialeale, the central peak of Kauai, and in the afternoon were abeam of the cliffs, which rise eight hundred to fifteen hundred feet, on the coast of this island, which is the most westerly of the eight larger islands of the Hawaiian group. At 7 P.M. we were off Kaena Point, the western extremity of Oahu Island, which is sixty-one miles from the nearest point of Kauai; and three hours later we cast anchor inside the coral reef of Honolulu harbour, situated on the southern coast of Oahu in the bight between Barber's Point to the west and Diamond Head to the east. Owing to the prevalence of the plague at Hong Kong we had to pass a critical medical examination and were not permitted to leave the ship until Sunday morning.

After the monotony of an eleven days' voyage across the Pacific one is prepared to grant in advance that the Hawaiian or Sandwich Islands are entitled to be called the "Pearl" or the "Paradise of the Pacific"; and it does not require a long acquaintance with the many physical and social delights that are offered to all who seek these hospitable shores to concede that they have fairly earned these appellations. Favoured by nature with an ideal climate and with a soil that yields the flowers and fruits of both the temperate and tropical zones, abounding in scenes that charm with their beauty as well as those that are unique for their grandeur, the Hawaiian Islands are preëminent as a sanatorium and as a recreation ground for the man of leisure and the traveller. The nearest port with a mail service is San Francisco, twenty-one hundred miles away, and there is no cable communication between the islands or with the outer world, so that the worries and strifes of modern life are only faintly echoed here; and one finds as complete a rest and as intimate social intercourse as on board ship, combined with every comfort and luxury.

In spite of its enterprising business men and its considerable trade in sugar, Honolulu, the "Capital City," is one of the few places where "you can be lazy and not be ashamed." You realise the contrast between the habits of the residents

— who possess besides a capital telephone service a cab service as cheap as that of London and use it for the shortest distances — and those of an English colony where every form of sport and exercise is encouraged; but the residents of Hawaii laugh, eat, and grow fat, or at best take their constitutionals on horseback, the fair sex sensibly seated astride in breeches and apron or clothed in the long, flowing native trousers that almost sweep the ground. Some of the roads are very good, while others are being improved and extended; and there is a certain amount of bicycling. The circuit of Oahu may be easily made on a "wheel" in two days, and can be done in one.

But the favourite amusement in Honolulu is the sea-bathing. Honolulu extends along the coast from the Kalihi Valley behind the Bishop Museum to Diamond Head, — an extinct volcano 765 feet above the sea at its highest point, — nearly six miles to the southeast, and about halfway begins the beach of Waikiki, an attraction sufficient in itself to make any place famous. The coral reef which surrounds the island forms a barrier to sharks and surf, and the gentle waves roll in over warm, smooth sands free from danger or discomfort. The ordinary tides only rise and fall two feet and the highest spring tides only four feet, so that one can bathe not only all day and every day but also at night, and moonlight bathing-parties lend an air of romance peculiar to Waikiki. The range of the thermometer in January is between 56° and 81° F., and in July between 67° and 85°. During ten days in August in my room at the Hawaiian Hotel, with doors and windows always open, the extremes were 77° and 83°. As the night is always cooler than the day, the sea-water always feels warmer than the air when you go for a moonlight plunge.

No sooner had our steamer made fast to the wharf, and our luggage been passed through the customs and handed over to the hotel porters, than a party of us chartered a hack and started off for Waikiki. On the way we saw the Judiciary Building with its clock tower, and the bronze statue of Kamehameha I. in front; the Executive Building, originally



THE JUDICIARY BUILDINGS, HONOLULU.
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called Iolani Palace, standing in its own grounds; and then Kapiolani Park and the "race-track." We stopped for lunch at "Sans Souci," a restaurant on the beach,—somewhat in disrepute we afterward heard from the better class of residents. However, this did not spoil our appetites, interfere with our digestions, or prevent our enjoying a capital luncheon.

In the afternoon we drove around Honolulu which, for a town of only thirty thousand inhabitants, covers a large area. Of this number nearly a third are Asiatics, most of them herded together in the small space covered by Chinatown; while Portuguese-town accommodates three or four thousand people. The native Hawaiians number considerably over eleven thousand, and the pure whites under five thousand. It is the last two classes that own most of the delightful houses surrounded with flower-gardens and ornamental trees. Here you may see chrysanthemums, magnolias, the flaming cactus, the passion-vine, the florabunda with its bell-shaped flower ten inches in length, roses, and all the common flowers of an English garden; as well as such trees as the tamarind, mango, fig, eucalyptus, banyan, monkey-pod, date, and royal palm. Some of these are indigenous to the islands, but most have been introduced. Of the latter the most common as well as most useful is the algeroba, which bears a heavy crop of nutritious beans highly valued as a food for cattle. In the Mission garden in Fort Street still stands the progenitor of the species, said to have been planted in 1837. It is difficult now to realise that the island of Oahu was ever treeless and bare, as we are told it was a century ago.

There is an excellent road to drive up to the summit of the Punch Bowl, an extinct volcano about five hundred feet high, lying back of the town; and here we went to get a bird's-eye view of Honolulu straggling out in one direction, southeast to Diamond Head, five miles away in a straight line, and in the other fading into the country beyond the Museum toward Pearl River Harbour, beyond which the view extended over fields of sugar-cane to Barber's Point, a spur from the Waianae Mountains. At our feet was the city

concealed in foliage from which peeped the top of the palace, the Judiciary Building, the High School, and Oahu College. King Street could be traced following the direction of the coast, and at right angles to it Fort Street with its shops, while in front was the harbour, full of shipping safely at anchor within the coral reef, not far from its narrow opening into the great Pacific. Behind, Mount Tantalus reared its head two thousand feet above the sea, and some of us walked up to the summit to get the more extended view, including, in the direction of Diamond Head, the island of Molokai, over thirty miles away, and beyond it the dim outlines of the mountains on Maui.

The Hawaiians have two ruling passions, — music and flowers. These, combined with a generous hospitality, are not only joys to themselves, but delights to every visitor. In the old days of the native government the legislature always adjourned on "steamer-day," and all Honolulu, or at any rate the wives and daughters, flocked to the wharf (where the official band played selections of the plaintive native melodies) to decorate their departing friends and acquaintances with *leis* — garlands of flowers to hang round the neck and to twine round hat and waist — and to say "*Oloha.*"

And so we followed the beautiful native custom and decorated those who were leaving us to go on to San Francisco; and then came from romance face to face with reality at our hotel. It being past 7 o'clock and a Sunday night there was no hot dinner to be had, while the bar was closed and nothing could be got to drink but water. Perhaps this is the only trace of Puritanism that can be discovered in all Hawaii; but it was annoying to stumble on it the first day. We consoled ourselves after our frugal repast by walking out to see the night-blooming cereus which covers the stone wall of Oahu College on Punahou Street, and by listening to the melodious chatter of the native maidens. There are only twelve letters in the Hawaiian language, — the five vowels and the letters H, K, L, M, N, P, W. The vowels are pronounced as in German, but there the resemblance ceases; for nothing softer and

pleasanter to the ear can be imagined than the sounds that come from the lips of the dusky belles of Honolulu. We finished the evening at the Pacific Club, whose kind hospitality we enjoyed during our entire stay; but we found that more of the members were to be met there at the luncheon hour than at any other time.

We made up in the morning for our abstinence of the previous evening by enjoying an American breakfast, consisting of codfish balls, corned-beef hash, chipped beef in cream, waffles, and hot cakes; and finished our cigars while driving up Nuuanu Avenue to the Mausoleum of the Kamehameha dynasty and of the last native king, Kalakaua. From the cemetery the road goes up the valley to the Pali, six miles from the hotel. The Pali (or precipice) is twelve hundred feet above the sea, in a cleft of the Koolau Mountains, between two peaks that rise almost perpendicularly on either side another sixteen hundred and nineteen hundred feet respectively. The precipitous side facing the northeast looks over a thickly cultivated country, sloping down to the sea, as far as Makapuu Point; and at the time when Kamehameha, nearly 120 years ago, drove his defeated enemies over the cliff, there was no road down the precipice. But modern engineering has overcome the difficulty and carved out of the sides of the mountains a good carriage road with easy grades, over which some of the wealthiest of Honolulu's business men drive daily between their offices and country villas. The change from the restricted view coming up the valley to the magnificent panorama suddenly displayed on reaching the top of the Pali is a startling one; and the edge must be approached with some caution, for the trade wind rushes through the gap and threatens to carry away hats, handkerchiefs, and anything else loosely carried. After returning we devoted the afternoon to an inspection of the curiosities preserved in the Bishop Museum, and lingered long over the brilliant royal robe composed of the feathers of countless birds and preserved with religious care.

Another day was occupied in visiting the property and

mill of the Oahu Sugar Company. We went from Honolulu about fourteen miles to Waipahu by the narrow-gauge railway of the Oahu Railway and Land Company, which has constructed a line along the coast to Kahuku near the most northern extremity of the island, and trains stopping at every station on the way do the seventy-one miles in exactly three hours.

Shortly after leaving Honolulu the road runs through a succession of rice-fields, cultivated exclusively by Chinese, then through banana plantations, followed by fields of taro, whose leaves resemble the water-lily, and whose long, oblong roots form the favourite food of the natives. It is eaten fried or boiled, like a potato, and is of a bluish white colour, with a taste similar to squash. Pounded up raw in a wooden mortar it is made into a thick paste called *poi*, and no Hawaiian meal is complete without poi served in calabashes, into which it is the native custom to dip the fingers and so transfer it to the mouth. Delmonico's famous chef Filippini gives the following recipe for preparing poi: —

"The taro is cooked in the ground, after the manner of a New England clam-bake, and after attaining the softness of a cooked potato it is peeled and *beaten* with a large stone or iron made for the purpose, into a pulp. It is then mixed with water until it forms the thickness of paste (and which makes very good paste, as it is often used for sticking bills, etc., when a theatrical Company arrives), and after standing for a few days, to allow it to ferment, it is ready to be eaten."

The latter half of the journey lay along the shores of the Pearl Harbour Lochs, where the United States government proposes to establish a coaling station. The Lochs afford unlimited anchorage for vessels of the deepest draught, but the bar at the entrance will have to be dredged, and the channel kept clear. To the north and west of Pearl City the fields of sugar extend to the foot-hills, and six miles away to the southwest is the Ewa plantation, — the largest in the Hawaiian Islands. The four largest of the islands are divided by ranges of mountains into windward and leeward sides; the latter, protected from the northeast trade winds, receiving an average of only 20 inches of rain per



NUUANU PALI, HONOLULU.
Photographed by Davey, Honolulu.

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annum, while the former receives 150 inches. Before artesian wells were sunk nearly all the sugar-cane, which requires abundance of water, was grown on the windward side, and depended on the natural rainfall. The Ewa and the Oahu plantations are on the leeward side, and are irrigated with water from a number of wells. At one of the wells on the latter, engines of 1250 horse-power were working when we visited it. It has been found that cane grown on land regularly supplied with water by artificial means yields more sugar per acre than cane depending on the natural rainfall, and the average yield on the various islands varies according to the proportion of artificially watered cane grown on the leeward side.

On Hawaii, which is the largest island and produces the most sugar, the yield is about four tons per acre ; on Kauai, the fourth in size, and second in production, the yield is nearly a ton more ; on Maui, the second in size, and third in output, the cane only gives three and one-half tons of sugar; but on Oahu, third in area and fourth in output, the average runs up to nearly seven tons of sugar per acre, and exceptional fields have been known to yield over double this amount of sugar per acre of cane.

The constituents of the soil are most carefully studied, and special fertilisers are prepared to suit each plantation. The ground is prepared in the most thorough manner, and the planting season is from June to November. Plant canes are grown from a joint cut from the top of the cane. Rattoon canes are those allowed to grow from the short stalks left after a field has been cut. Once started, the cane grows about a foot a month, and is hoed regularly during eight or nine months, and trashed, to free the ground from rats and other vermin. At the end of eighteen months the cane is ready to cut.

On the Oahu sugar estate the cane, shorn of its leaves, which are burnt, is brought direct to the mill by a system of railways running through the plantation. From the railway trucks it is thrown on to an endless travelling carrier, on each side of which stands a man with a chopper, to cut off the

protruding ends. The cane is delivered by the carrier to a pair of cutting rollers, which bite it into small pieces, and then passes through three sets of pressure rolls, which squeeze out all the juice, and the dry bits of mashed-up cane travel direct to the furnaces, and are utilised as fuel. The juice, after being strained free of all woody matter, is pumped to the evaporating pans. From these it goes to the vacuum pans, then to the crystallisers, and finally to the centrifugals, from which the sugar runs into bags at the other end of the mill. Cane put in at one end of the mill will be converted, in the course of about seven hours, into brown sugar, which is at once shipped to San Francisco to be refined. To produce one ton of sugar seven tons of cane are required, so that the Oahu mill, which has a capacity of 150 tons of sugar a day, can dispose of over a thousand tons of cane. On Kauai the sugar is produced by the newer diffusion process.

The fifty plantations working in 1899 in the Hawaiian Islands produced over 280,000 tons, and the value of this sugar, nearly all of which went to the United States, accounted for ninety-seven per cent of the exports. Rice is the second in export value. In the previous year, during the Spanish-American war, the States imported from Hawaii more sugar, in value, if not in weight, than from any other country. The mill-hands employed are mostly Europeans, and twelve hours' work is required. In the fields ten hours make a day's work, and the field labourers are mostly Asiatics. About six thousand Chinese and thirty thousand Japanese were working on the plantations in 1899, and the latter were being brought over in thousands under contract. These coolies get £3 a month; and the Japanese live on about £1, the Chinese require about £2, while a European can save anything he earns above £2:8:0 a month. The Chinese and the Japanese do not get on very well, and where they are employed together there is always sure to be some *pilikia* (trouble or row). Neither are allowed to vote, and neither would value such political rights unless they could be bartered or sold.

The Chinese women in the Sandwich Islands are more

prolific than the Japanese, but taken together the Asiatic mothers only bring forth half as many children as the Hawaiians and Portuguese. The mortality of infants is moderate among the Asiatics, but amongst Hawaiians of pure blood it reaches the enormous proportion of forty per cent of the births. Japanese coolies were being imported at the rate of a thousand a month, the proportion of females to males arriving being as three to eleven. The total population, 109,000 in 1896, had increased to 154,000 when United States territorial government was established, 14th June, 1900.

If missionaries have been a doubtful blessing in some other countries, they have done only good in these islands. Their work was begun in 1820, the year after the death of Kamehameha I., and has continued to bear good fruit, although ancient superstitions are not entirely dead, and everybody is not a church-goer. The missionaries devised a sort of Mother Hubbard dress called a *holoku* for the naked native women, and the latter in their turn have imposed the fashion on the white women who arrived afterward. The *holoku* has the primitive charm of looking comfortable. The missionaries were the original teachers, but there is now a system of public schools, and a law for the compulsory education of every child from five to fifteen years of age. This law has had a most extraordinary and, one would think, unexpected effect, if the following, from a local guide-book, is to be credited: "As a result, the proportion of illiterate persons *born* in Hawaii is probably smaller than in any other country." The italics are mine.

Although the Hawaiians are of the same race as the natives of the Samoan Islands, the latter are over twenty-two hundred miles away in the South Pacific, while the Hawaiian Islands are in the North Pacific just within the tropics, and in about the same latitude as the island of Cuba.

There are no snakes here, while rats and spiders are more of a nuisance to the residents than to the travellers; but the ubiquitous mosquito seems to present his bill to strangers only, and insists upon an immediate draft. There is a Cali-

fornian insecticide called *Buhach* to be procured in Honolulu, which is useful for indoor purposes. It comes in the form of a powder, which is laid on a plate and burnt. The odour is not unpleasant, but the mosquito thinks differently and promptly leaves by any door or window open for his escape, and when the last mosquito has departed you close the openings and enjoy his absence.

We found our pith helmets unnecessary, as sunstrokes are unknown in Hawaii; but we invested in "Panama" hats, for which Honolulu is a great market. These hats were first made 275 years ago in Ecuador, and the present centre of production in that country is Jipijapa (pronounced hipy-hapa) in the province of Manavi. The material is a species of cane grass, and can only be worked at night, say from midnight to 7 A.M., and it requires three to five months' labour, working three hours a night, to produce one of the finest "hipy-hapas," worth about £10 on the spot. Poorer qualities vary in value down to about three shillings apiece.

On the 2nd of July, 1899, the summit crater of the volcano of Mauna Loa was discovered to be in eruption, and as soon as the steamers brought in word to Honolulu there was a rush to the Island of Hawaii to witness the phenomenon. One of the most successful parties left the Volcano House on July 14, penetrated close to the outbreak, which was found to be at an elevation of 10,820 or nearly three thousand feet below the summit, followed the lava flow from its source to the end of its advance, and sent back details to the local papers. They described the active crater to be a newly formed cone, two hundred to three hundred feet in diameter at the base, one hundred feet in diameter at the top, two hundred feet high, and split open on one side halfway down. The cone was full of molten lava to the level of the split, and masses of it were being shot up two hundred feet in the air, or one hundred feet above the top of the cone. Rushing through the split was a molten river fifty feet wide surging down between banks twenty feet high at the rate of thirty miles an hour, and falling eighty feet in the first four hundred feet of its course, which was nearly east at first and

then turned north to the watershed between Mauna Loa and Mauna Kea. Four miles from the cone the stream was running ten to twelve miles an hour, and ten miles away it still showed red and fiery in the daylight and continued in a well-defined course, but was gradually narrowing and slackening to a mile or so an hour, and was advancing with a face twenty feet high. As the lava cooled, it assumed the twisted, ropey, shining appearance called *pahoehoe*, but soon disintegrated into the scoria known as *a-a*.

The volcano was reported to be still active on July 20, and likely to continue indefinitely, so we booked the first vacant berths by the steamboat *Kinau*, leaving Honolulu at noon one Tuesday. The boat was crowded, but we made the best of it, and enjoyed the fresh breeze and the choppy seas we met after Diamond Head was astern and we had passed Koko Head, nine miles from Honolulu. The Kaiwi Channel between Oahu and Molokai is twenty-three miles wide, and it is a bad twenty-three miles for those subject to seasickness. Molokai, which is the fourth of the group in size and population, is about forty miles from east to west, and about seven wide. The celebrated leper settlement is on the northern coast, which is mostly high precipices, at Kalanpapa, on a grassy plain which slopes down to the sea from the foot of precipices fully a thousand feet high, so that the settlement is entirely cut off from the rest of the island. Spotted deer, descended from some presented by the Emperor of Japan, are still to be seen on Molokai.

We passed through the Paitolo Channel, which runs between Molokai and Lanai, the latter, which ranks after Molokai in population and size, being simply one great sheep ranch, nineteen miles long by ten miles wide. The same channel divides Molokai from Maui, and the distance across is, in each case, about eight miles. We came down the leeward side of Maui during the night, stopping at Lahaina and Maalaea.

But we had previously seen the setting sun on the summit of Haleakala, which rises from the centre of East Maui to

just over ten thousand feet above the sea. "The Palace of the Sun," as the natives call it, is said to be "the greatest extinct volcano in the world," but this requires considerable qualification. It is not the highest extinct volcano, nor the one with the greatest circumference of crater; but it may be the greatest in capacity, for its crater is twenty miles in circumference, and at least two thousand feet deep,—big enough to swallow the whole of London, Paris, and New York combined.

There is fine scenery on Maui to reward the traveller on horseback, and that of the Iao Valley is perhaps the most vaunted. And the enterprising observer may secure specimens of the Alpine "silver-sword," whose dark red flower forms such a pretty contrast to the leaves covered with silvery down. Maui, with 760 square miles, is the second island in size, and the third in population; Oahu, with 600 square miles, being third in size but first in the number of inhabitants; while Hawaii, which is second when noses are counted, has an area of 4210 square miles, or greater than all the others put together.

They were ploughing on Maui large tracts of land preparatory to planting sugar-cane, and the red dust was blown off the land in a great cloud, and fell on the deck like a dry rain, and we congratulated ourselves on having had a view of Haleakala before we ran into this view-destroyer. We steamed through the channel between Maui and Kahoolawe, which is the smallest of the Hawaiian Islands, except some dozen uninhabited guano islands belonging to the group. It is only fourteen by six miles, and is used exclusively to pasture sheep and cattle.

The Alenuihoho Channel between Maui and Hawaii is twenty-six miles, which we crossed in the early morning, and stopped during the forenoon at Mahukona, near the northern extremity of Hawaii. From here there is a small railway which twists and wriggles itself up to the Kohala sugar-growing regions. Then we steamed down the leeward coast of Hawaii to Kawaihae and back past Mahukona, round Opolo Point, and down the windward side. In the

afternoon we were coasting along the base of great precipitous cliffs, one thousand feet or more in height, supporting a sloping table-land covered with plantations and sending down to the sea in cascades and waterfalls scores of narrow streams, — a veritable Lauterbrunnen. Two grand valleys break the line of cliffs. One is the Waimanu Valley, between whose walls, which are in places 2500 feet high, the great Kamehameha was born; the other is called the Waipio Valley. At dusk we stopped at Laupahoehoe, a difficult landing-place at the mouth of a deep gulch, approached through sharp reefs, and at 10 P.M. anchored in Hilo harbour and went ashore in small boats.

The distance from Honolulu is only 195 knots direct; but owing to the frequent stoppages, all at open roadsteads where passengers' luggage and freight had to be landed and taken aboard from whale-boats, it took us fully thirty-three hours to make the 230 knots steamed by the route we came. The native sailors, who man these whale-boats, lower them from the davits, carry out the transhipments, and haul the boats aboard, are extremely smart in their work; but they dress, act, and shout as they please and seem to be under absolutely no discipline. Perhaps they have the same sensitiveness as the striking workmen in Honolulu, who recently issued a manifesto in which they declare that they "are gentlemen and expect to be treated as such."

Of Hilo's two lions, Cocoanut Island with its fringe of palms on the east side of Hilo Bay, about a mile from the town, is the principal one, and we had the advantage of first seeing this famous picnic ground by moonlight. The other is Rainbow Falls, a pretty spot about the same distance from the post-office as Cocoanut Island, but in the opposite direction.

The rush to see Mauna Loa in eruption had overcrowded the accommodations of the town, and at the Hilo Hotel they were putting four people in a room and two in a bed. One of us preëmpted the bathroom, and another the barber-shop, which we held tenaciously until the manager capitulated and gave us his own room with a bed and a cot. We made a dash to see the falls before breakfast, and started at 8.45

from the post-office on the box seat of the coach, with a very bad team and a driver who was learning, without a teacher, to drive a four-in-hand.

The road is an excellent one, built at a cost of £20,000, and in the thirty-one miles from Hilo to the Volcano House rises about 4500 feet. This being on the windward side of the island, there is ample rainfall, and the road runs through a natural fernery all the way. Great plantations of sugar-cane stretch on either side, for some miles, and the land slopes so gradually that while the road continually gains elevation the country looks flat. About five miles from Hilo the landscape begins to be wooded, and bananas, cacao, bread-fruit, wild guavas, the papaia (or papaya) palm, and many varieties of tree ferns, including the pulu, which yields a short, elastic, yellow fibre, used for stuffing mattresses, packing fruit, and so on, may be seen growing by the roadside. In the neighbourhood of Olaa, which is at an elevation of about 2000 feet above the sea, are large plantations of coffee of the Guatemala variety; but now that it has been demonstrated that the "bamboo" species of sugar-cane can be grown up to an elevation of 2500 feet, the coffee-trees are to be pulled up and cane planted in their place.

The Halfway House, where we halted for three-quarters of an hour to get luncheon and change horses, was reached at 12.30, and we got a bad meal, abominably served, and a fresh team, more wretched than the one we were leaving in exchange. It took four hours to do the remaining sixteen miles; but we should have been pleased if it had taken longer and if we had had more time to enjoy the varying display of luxuriant vegetation. The trees increased in size as we ascended, and some of the tree ferns near the end of the journey were fully fifty feet in height.

A visit to the Sulphur Banks, as the curious but not very violent solfatara which covers several acres near the Volcano House is called, and a sulphur bath in the hotel filled up the time before dinner. The food here was poor and the waiters insolent. A complaint made to an official of the hotel company, seated at the other end of the same table, elicited the

response that "waiters are more difficult to get than guests"! So we took the law into our own hands, and threatened our waiter with an immediate thrashing, and as a result we got a prompt apology and much better attendance. The hotel was just as crowded as the one at Hilo; but similar strategy secured us such bad accommodation as there was, — a tiny cupboard of a room with separate beds for each of us.

Mauna Loa rises 13,675 feet above the sea, almost in the centre of Hawaii, and covers over a third of the island. It contains all the living volcanoes in the Sandwich Islands, and its summit crater, Mokuaweoweo, with walls 400 to 800 feet high, has an area of 3.7 square miles and a circumference of nearly 10 miles. Mauna Kea, which lies to the north and east, is an extinct volcano, and the highest mountain in the islands, being 130 feet higher than Mauna Loa, to which it is joined by a table-land at an elevation of 7000 feet. There is a third cone, Hualalai, which rises to the northwest of Mauna Loa, but its summit only reaches 8275 feet above the sea.

Kilauea, the largest active volcano in the world, lies on the slope of Mauna Loa, 4000 feet above the sea. It is a caldera or pit crater, with an area of something over four square miles and a circumference of nearly eight miles. Its walls rise precipitously 400 to 500 feet above the surface of the solid lava with which the crater is for the greater part covered. The Volcano House is situated near the brink, at the opposite side of the crater from the active part, called the Lake of Halemaumau, and we set out under the stars at night to see the lurid reflections of the pent-up fires, and to catch a glimpse of the recent eruptions which were dying out near the top of Mauna Loa.

The next morning we were up at five o'clock, and as soon as we had some breakfast started to walk to Halemaumau by a road made from the hotel down to the crater, and across the congealed billows of the shining, tarry *pahoehoe*, which, in its twists and twirls, its currents and eddies, seems to be yet liquid. Patches of scoria, or *a-a*, are scattered here and there, and the stoutest boots suffered cuts and abrasions

from the sharp and brittle lava. Although the surface is quite hard and comparatively cool, an ordinary visiting card dropped through a crack, to announce our call on the goddess Pele, the tutelary deity who was formerly worshipped here by the natives, burst into flames within two feet of the surface, and we had fair imitations of Turkish baths in a couple of small caves in the lava into which we were conducted. A walk of about three-quarters of an hour brought us to the edge of Halemaumau, at the south end of the crater, and when gusts of wind carried away the steam and smoke we could look down 500 feet below, to the surface of the lake of fire, whose crimson waves dashed against the cliffs and rose and fell in stormy convulsions. This inferno is 1200 feet long and 500 feet wide, and the surface measures about 12 acres. There is a weird fascination in gazing at this tremendous natural force, and a feeling of relief when you have torn yourself away from it, after having looked for tufts of Pele's Hair, as the lava fibres, which may be found here in varying lengths up to as long as two feet, are called. East of Kilauea, about a mile from the hotel, is Kilauea-iki, or Little Kilauea, a caldera a thousand feet deep and a mile in circumference, but no longer active and therefore not much visited.

The journey down began well. We had a team of four good horses attached to a covered wagonette, and reached the Halfway House in an hour and a half, and after an hour's halt for refreshments drove leisurely down to Hilo, stopping from time to time to pluck the wild fruit growing along the road. Of these the most common is the *ohia* (*ohia-ai*) or mountain apple, whose streaky green skin covers an almost translucent albuminous pulp, which looks and tastes like "a round, soft, sweet radish." It is something like the *mammee* apple, of Hayti, which has a tough, thick skin over a bright yellow pulp. Wild guavas, both sour and sweet, were in abundance; and a guava-tree covered with its brilliant blossoms of deep pink, shading into red and crimson, is one of the sights of the Hawaiian forests. Now the blossoms had disappeared, and the waxy-looking red

or scarlet fruit had taken its place. The sour variety is shaped like a lemon, and has a sharp, astringent taste. It is as full of fine seed as a pomegranate, but is not nearly so hardy, and its delicate flavour must be enjoyed in the place it is grown, for the ripe fruit cannot be kept over four days. Another fruit we found particularly delicious was the water-lemon. This has a brittle yellow rind covering a heavy inner skin very much like cotton-wool; the interior pulp is of the consistency and appearance of almost raw white of egg, full of seed, and separated into three longitudinal compartments. By some these were called water-apples; but we were told that the water-apple is a distinct variety.

In Hilo we laid in a supply of fruit for our return voyage, and marvelled at the variety and abundance of it on sale. The citrus tribe was represented by the citron, lime, lemon, mandarin orange, thin and thick skin orange, and the seedless orange, the latter of exceptionally fine flavour. Cocoanuts, lychees, bananas, and pineapples were to be had, as well as berries of almost all varieties, and peaches, plums, and similar fruits. The enterprising Chinese shopkeeper even pressed us to take some betel-nuts, but we resisted the temptation to indulge in this "wely good chow." We selected samples of most of the rest of his stock, but invested more largely in three kinds of fruit then at their best; namely, the zapota (or sapodilla) pear (or plum), the avocato or alligator pear, and the mango. The zapota is a species of medlar pear, larger and sweeter than the English medlar, and with a yellower tinge under the brown rind, but eaten in the same way for dessert when it begins to be spotted and decayed. The avocato is an egg-shaped fruit, like a small melon, about six inches long, with a dark green rind and a yellow pulp, like a barely ripe muskmelon, and it makes, with a plain French dressing, an excellent salad. For consumption between meals the mango is most refreshing. Its smooth, thick skin covers a yellow, fibrous, juicy pulp, whose sharp, acid taste has a strong suspicion of turpentine, as well as a smell of it. The large stone in the centre, the rind, and the separating pulp cling tenaciously together, and it is so

difficult to avoid getting one's face and hands smeared with the juice, that you are convinced of the wisdom of the saying that "If you wish to thoroughly enjoy mangoes, eat them while in your bath."

The steamboat *Kinau* was even more uncomfortable and overcrowded on the return voyage, and people were glad to find room on deck to spread a mattress at night. Built to carry fifty passengers, the steamer was surpassing all previous records by transporting two hundred. To add to the living cargo, the hold was full of grunting pigs when we left Hilo, and early the next morning we took on at Kawaihae twenty-five head of cattle, hauling them up by the head and horns, and tricing them to the bulwarks of the fore-deck in a manner that seemed as unnecessary as it certainly was cruel. Off Kawaihae we could distinguish the three mountains of Hawaii. To the east, standing out in the morning sun, was the serrated cone of Mauna Kea; to the distant southeast the smooth and gradual slope of Mauna Loa appeared scarcely higher than Hualalai, which lay almost due south and only half as far away.

Farther south, along the coast at Kealakekua Bay, is the concrete obelisk erected to the memory of Captain Cook, who lost his life in a quarrel which broke out between some of his sailors and the natives. The inscription on the monument reads, "In memory of the great circumnavigator, Captain James Cook, R.N., who discovered these islands on the 18th of January, A.D. 1778, and fell near this spot on the 14th of February, A.D. 1779."

The place where Cook first anchored in 1778 is near Waimea, on the island of Kauai, the fourth of the group in size and present population, and the first sighted on the voyage from Japan. Not far from where he landed is the beautiful Waimea Valley, and about twelve miles along the coast are the curious "barking sands of Mana." Kauai is the most favoured of the group in its streams, and two of its well-known waterfalls are over three hundred feet high. Owing, perhaps, to its being so well watered, it is known as the "Garden Isle," and it well repays a visit. Fifteen miles

to the southwest of Kauai is Niihau, a small island of not quite one hundred square miles, which belongs to and is occupied by one firm of sheep-raisers.

Referring to the disgracefully crowded ship and to the cheery way we managed to pass the thirty-four hours to Honolulu, one of our fellow-passengers remarked that Hawaiian waters would be an ideal place to come to in a steam-yacht, and concluded by saying, "Some people seem to prefer the condition of the sardine in his narrow box, but I prefer to be a gold-fish in a glass globe." At any rate, we made the best of it, and enjoyed the brilliant sunshine, the cool breezes, the views of the islands and the sea, the extraordinarily long flights of the flying fishes, which the prosaic sailors informed us were very good eating when split and grilled, and above all the continual music, always soft and plaintive and sung in good time and tune. All day and well into the night you could always find somewhere on the deck a group singing to the accompaniment of the *ukulele*, the native guitar; and long after we left the Hawaiian Islands the native melodies floated in our memories and brought back pictures of the happy island life. At the request of one of the passengers, a prominent native citizen, one of the stokers gave us an exhibition of the *hula-hula*, the graceful and sensuous dance peculiar to the Sandwich Islands. Although the coal-blackened man who danced on the deck was not æsthetic when at rest or heaving coals, he was certainly quite as graceful as any of the scantily dressed or entirely nude hula-girls whom we were taken to see in Honolulu.

In the four years from the death of King Kalakaua to the proclamation of the Hawaiian Republic on the 4th of July, 1894, there was plenty of excitement in the politics of the country; but since the United States Congress decided on annexation, there has been a feeling of satisfaction amongst foreign-born residents, and of resignation amongst the natives, who are too indolent to protest, and as a rule too prosperous to care, much about the form of government so long as it is a stable one.

On the eve of our departure our friends gave us an evening's entertainment, beginning with a dinner which was noteworthy, not only for its cheery hospitality, but also for the exceptionally large mushrooms with which we were served, and a most delicious *entremets*, in the shape of roast bananas. The recipe is simple. Place your bananas, short and fat ones for choice, in an oven for fifteen to twenty minutes, and serve hot in their jackets. When you have eaten these, plain or with a little butter, you will be prepared to believe that you have hit upon the real ambrosia, the food of the gods. Our after-dinner coffee was grown in the Kona district of the island of Hawaii, and the flavour is equal, if not superior, to the best coffee we could get in Java. After dinner we were taken to a show at the "Orpheum" and later to a *luau* — one of the great institutions of the country.

In its native simplicity the *luau* is an open-air picnic, where the ground, covered with a few fresh leaves, forms the table; where flowers are the most conspicuous articles of attire worn by the dusky beauties; where fish cooked in *ti* leaves, a sort of sea-weed called *limu*, and calabashes of *poi* are eaten with the fingers; and where friends, acquaintances, and even strangers are welcome to join the party and partake of a generous hospitality. But our *luau*, given by a native lady, partook more of the nature of a cold supper, where the guests sat down in a spacious dining-room literally smothered in choice flowers, the very chairs being twined with *leis* and the table one mass of them. The fish, the *limu*, and the *poi* were on the table, but knives and forks took the place of fingers, except for the *poi*, with which the natives would no more use a knife, fork, or spoon than an Englishman would to eat asparagus. An excellent string band played native airs, and after supper some of the guests danced the *hula* and then the cake-walk, an importation from the music-halls of San Francisco; and at 2 A.M. the popular and catching song of farewell, "*Oloha Oe*," rose in full chorus, and we had finished our last evening in Honolulu.

Some of those present left the next afternoon by the



HULA GIRLS, HAWAII.
Photographed by Davey, Honolulu.

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Australia, and we had the pleasure of adding our *leis* to the rest and watching the steamer put to sea, its bulwarks lined with passengers in bright summer apparel and covered with flowers.

Our ship, the *China*, left in the evening at ten o'clock, and we had a similar send-off in the moonlight. We soon rounded Koko Head, which looms up some twelve hundred feet above the sea, and then our course lay to the northeast for San Francisco.

We had one more regret in leaving Honolulu, for, as is so often the case when a steamer leaves port, we found that most of the pretty girls who had thronged the deck up to the time of sailing had gone ashore and were left behind.

From the school children on board we learned the latest wrinkles in American slang, and the favourite expression at the time was "rubber-neck." This was applied to inquisitive people who are supposed to be straining their necks in their endeavour to look into other people's business. Therefore "rubber-neck" means about the same thing as "Paul Pry." From it are derived "to rubber," and "rubbering," which are somewhat more expressive than "to pry" or "prying." We had also on the same high authority that, while a shuffle-board might be marked out in many ways so that the figures in a line in any direction would total fifteen, the only correct way was as follows: —

4	9	2
3	5	7
8	1	6

We also learned the definition of a "real, true American," as being one born or naturalised in the United States, who had passed through the public schools of the country.

We had remarked on this and other voyages with English-speaking passengers, how the sociability varied according to

the proportion of Americans to English. From the reputation for reserve which English travellers have acquired, it would be argued that the more Americans the merrier the party. We found just the reverse on the ships in which we travelled. The greater the proportion of Americans, the fewer amusements, the most reserve, the least disposition to make the best of things, and the dullest voyages. In looking for a reason for this anomaly, we were compelled to put it down to the uxoriousness of the American husbands and the constant attention the wives require from them. This is no doubt very charming, but it has the effect of separating the passengers into family groups, and detracts from the general sociability. If you enter into conversation with one of a married couple, the chances are that the other will shortly join you, never seeming to realise that it is more than twice as difficult to entertain two than one. This peculiarity appears not to arise from jealousy, but from curiosity. The result is that those outside the family group give up any attempt to amuse, and confine their attentions to their own friends.

Our voyage to San Francisco was uneventful, and not particularly fast for the *China*, which in December, 1898, made the passage in five days, seven hours, and forty minutes. The *American Maru* held the record for the round trip between Honolulu and San Francisco. We left the former place at 10 o'clock Tuesday night, and sighted the Farallones at 2.15 P.M. the following Monday. At 3.40 the islands were abeam, and at 4.30 we took the pilot aboard near lightship *No. 70*. About half an hour later we were between the Cliff House and North Head, in the entrance to the Golden Gate. We were obliged to go first to the quarantine station at Angel Island, and submit to the examination of two separate and distinct medical authorities, so it was only after dinner that we got to the wharf, and 8.30 in the evening when we arrived at the Palace Hotel. The panorama of the Golden Gate, whose yellowish waters connect the Bay of San Francisco with the Pacific Ocean, is always a sight to be remembered, and to a wanderer return-

ing after twenty years' absence there is a keen sentimental interest as well. From Nob Hill and the heights of the Western Addition, which rise four hundred feet above the sea, the residences of old friends overlook the Golden Gate and the incoming steamer, and you feel that a welcome is already prepared for you when you land.

CHAPTER XXXIII

CALIFORNIA

The Golden Gate. San Francisco. Old Landmarks. The Social Side. "A Bottle of Wine." The Yosemite. Glacier Point. The Big Trees. The Road Down. California Divorces. Stud Poker. Los Angeles. "Bunkoed." "Man Overboard." The Return of the Volunteers.

THE Golden Gate is six miles long and only a mile wide at its narrowest part, where at some stages of the tide a fierce current makes it a dangerous place for small boats. Inside the land-locked bay there is room, in its seventy miles from north to south, with an average width of about six miles, for a variety of currents and winds to test all the abilities of the yachtsman. In addition to seamanship, the crew of the sail-boat in these waters must have the power, in case of necessity, to pull out of the doldrums with the "sweeps." On the south shore of the Golden Gate, where there was formerly a stretch of barren sand-dunes, San Francisco has so spread out that it seems to extend almost to the Cliff House and Seal Rocks. To the north, where Mount Tamalpais rears its head, and where, in the old days, bears have been killed in sight of San Francisco, a railway can be seen winding upward; and straight ahead to the east, shutting out the view of Oakland, lies in the full glare of the setting sun the island of Alcatraz with its old fort and military prison, and to the south of it Goat Island may be seen.

After having subscribed to a document in which we "solemnly and truly declare" that we are not smugglers, our baggage was rapidly passed through the customs-house, and we drove up to the Palace Hotel. Twenty years ago



LADIES DRESSED FOR MOUNTAINEERING IN CALIFORNIA.
Photographed by Fiske, Yosemite.

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this building, which is said to have cost a million pounds sterling, was the wonder and pride of the Pacific Coast. Then, except the Flood Mansion, the finest dwelling-houses were built of wood, the sidewalks and roads were mostly of planks, and it was only in the business quarter around the Merchants' Exchange, where, in 1877, the last Vigilance Committee was formed, that paved roads and fireproof buildings were to be seen. Now Market Street is lined with an imposing array of substantial business buildings overtopped by the chimney-like "Call" Building, from the top of which a most satisfactory bird's-eye view of San Francisco and its surroundings can be obtained. The panorama up and down Market Street, from the new Union Ferry Depot to the base of Twin Peaks in the west, is an extraordinary one, considering the population of the city. It is a thoroughfare of which London might be proud and New York envious.

Viewed from above, or from any side, San Francisco is interesting and picturesque. Situated on the northeast corner of a peninsula, which is washed on the west by the Pacific Ocean, on the north by the Golden Gate, and on the east by the Bay of San Francisco, and built upon a succession of hills and valleys, its physical features are unlike any other city. The difficulties of locomotion were overcome by the invention of the system of traction by means of endless steel wire cables moving underground, and from the modest beginnings in "the seventies," when "cable cars" ran on Clay Street from Kearney Street to Van Ness Avenue, the system has spread into a network of lines connecting all parts of the city, and running out westward to the Golden Gate Park and thence by railway to the Cliff House. The Park, occupying an area of just over a thousand acres, with its drives, promenades, lake, museums, hothouses, and landscape gardening, has been created upon what was, a little over twenty years ago, nothing but a desert stretch of shifting sand-dunes.

Chinatown, with its population of about thirty thousand, cooped up in an area of a few acres, is but little changed; the old Mission Dolores, founded in 1776, is still one of the

sights; and the United States Mint may be visited any forenoon. But some of the old-time public characters have disappeared. There was "Emperor Norton 1st," who grew long hairs on his nose, carried a curious stick, and paraded the streets clad in a uniform of wondrous shape and colour. He was an Englishman who had been a successful merchant, until overtaken by a financial disaster which destroyed his business and affected his mind. Whether he recovered his senses or not is a moot point, but he pretended to be the legal Emperor of Mexico, and lived on charitable contributions, which took the form of purchases at nominal prices of bonds and debentures due when he came into his empire. "The Great Unknown" was another public character. He was a youngish man with long hair, who dressed in the height of fashion, and who promenaded the streets with his nose in the air, and posed at the corners. He disappeared when it was discovered that he was being kept by a French laundress. Another well-known individual was the old man with a fine head of white hair, who, hatless in all weathers, sold newspapers at the corner of Market and Kearney streets. He has gone, as well as the xylophone player and many others.

On Post Street are the principal club-houses, where, in new quarters, the Bohemian, Pacific Union, and the Olympic clubs extend their privileges for the period of a fortnight to their friends. Socially, San Francisco has many attractions. For kindness and thoughtful hospitalities, for a life of unconventional comfort, and for somewhat free and easy social intercourse, there is no large city so justly famous. There is a continental freedom from Puritanical restrictions, and on Sundays some, at least, of the half-dozen theatres give evening performances. The equable climate has something to do with the mode of life here, although that of San Francisco, as compared with that of the rest of California, is by no means perfect. The cool sea-breezes, not infrequently accompanied by white fog, which sweep over the city in the afternoon, are particularly trying in summer, when the sun is hot and the mornings fine, and the transi-

tion is sudden and sometimes dangerous. You walk about in the morning in thin clothes, and find yourself perspiring freely, and when in the afternoon you take a cable car to the residential quarter, you are apt to be chilled in spite of an overcoat.

There are several restaurants of the first order in San Francisco, and as good a dinner can be got as in New York or in London. Similar dishes are if anything somewhat cheaper here, but foreign wines are dear. Champagne, which is sold here, as is generally the case in America, entirely by the brand, without regard to the vintage, is $5.00 a bottle, but native wines in the most expensive places cost from $1.00 to $2.00. If champagne is scarce and dear, good native still wines are cheap and plentiful in California, and a very palatable table red or white wine can be bought as low as a shilling (twenty-five cents) a bottle in the cheaper restaurants.

Throughout the United States the expression "a bottle of wine" means a bottle of champagne; but it is so much of a luxury that the bulk of the people seldom or never drink it. This is less the case in the eastern states, where there are a great number of rich people, but in the western states it is not by any means a common beverage. An amusing incident occurred at a friend's house where a seamstress employed by the day had a fainting fit. There happened to be no spirits in the house, and a glass of champagne was administered by way of a restorative. The grateful patient was very appreciative, and with many marks of approval inquired, "What kind of beer *is* this, anyway?" and she wondered why we laughed. Mr. Frank Norris, in his powerful Californian novel called "McTeague," published in 1899, relates that the hero, when he first tasted champagne, at his own wedding breakfast, said, "That's the best beer *I* ever drank." It would be curious to know whether the novelist invented the incident or had heard of the seamstress.

One of the oldest established and best known restaurants is the Poodle Dog, at the corner of Eddy and Mason streets, where, as in the old quarters at the corner of Dupont and

Bush streets, a specialty is made of frogs' legs cooked in a great variety of ways.

There are several good hotels besides the Palace, which advertises rooms from a dollar a day upwards. We saw no mention in the tariff that if the barber comes upstairs to your room his charge is a dollar and a half, say six shillings, for cutting your hair, but such is the fact. Figaro may not yet own the hotel, but he ought to be well on the way to it.

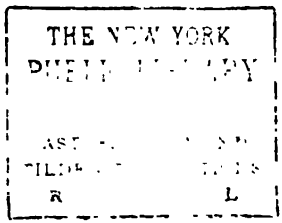
The demi-mondaines here are particularly enterprising in leaving cards on people arriving at the hotels. One of those we received bore in addition to the name and address the legend "Friday to Friday," which we were given to understand was equivalent to "Open at all hours, day and night."

We left San Francisco one afternoon for the Yosemite Valley, which is about 150 miles due east, taking the half-past four o'clock train to Raymond. There are long waits at Lathrop, as well as at Berenda, and there would be no difficulty in very much shortening the time on the railway. However, the stage-coach left Raymond the next morning at eight o'clock, and we slept comfortably on the train until five o'clock, and had plenty of spare time for breakfast at the hotel. We knew that the best time to visit the valley was in the spring, when the mountain passes are first opened, when the streams are filled with the freshly melted snow, and when the roads have still a hard surface and have not yet been ground into dust.

But the Yosemite is magnificently impressive without its waterfalls, and one is amply repaid for the discomforts in the jolting coach over a rough and unspeakably dusty road. There are some points to be observed by way of minimising these discomforts. There is less jolting and less dust on the box seat, the middle of the centre seat is the next best place, and the back seat the worst. The road ascends through a monotonous and uninteresting rolling country for the first twenty miles to Awahnee, where we stop for lunch. From Awahnee the road winds up through groves of pines, firs, and cedars, destroyed in places by forest fires. At one point on the right of the road is a stump burnt to the shape



YOSEMITE VALLEY. THE THREE BROTHERS (4000 FEET).
Photographed by Fiske, Yosemite.


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of a gigantic rabbit, at another place to the left is a boulder like a petrified dog, farther on one sees a great natural hanging-basket suspended from the topmost branches of a tree to the right. But the twenty miles to Wawona were only a trifle less monotonous and fatiguing than the first stage, although we had reached an altitude where the summer's heat was modified. The 95° F. we left at Raymond and the 83° at Awahnee had fallen to 55° before dinner; and fell below freezing-point during the night. Although smothered in dust when we arrived, and tired with the day's drive, we soon freshened up in the mountain air, for Wawona is four thousand feet above the sea, and we enjoyed our dinner and a short stroll to Stella Lake, a frog-pond near the hotel, before turning in.

Up at five in the morning, when the ground was still covered with frost, so as to leave Wawona before seven, we cross the South Fork of the Merced, and two miles farther on there is a fine twin oak-tree on the road. Another three miles bring us to Alda Creek, and two hours after leaving Wawona, we enjoy, for a moment, the view from Lookout Point. Another hour brings us to Summit Rock, 6160 feet above the sea, and the highest point on the route, about twelve and one-half miles from Wawona, and about fourteen and one-half miles from the Sentinel Hotel. Five minutes after leaving Summit Rock we change horses at Chinquapin Flat, and drive on to Inspiration Point, where we get the first view of the valley, 1250 feet below. The Yosemite runs, in general direction, from southwest to northeast, and the floor of the valley, which covers an area of about thirteen square miles, lies at an elevation of about 4000 feet. Through it flows the Merced River (North Fork), fed by the streams which enter the valley on either side as waterfalls, ranging from a few hundred up to 3200 feet in height. On either side rise precipitous cliffs and mountains, varying from 2000 to nearly 5000 feet, and in the background the summit of Cloud's Rest towers to an elevation of nearly 10,000 feet above the sea.

From Inspiration Point, looking up the valley toward Half

Dome, the view is cut off, on the left, by El Capitan, whose sheer walls, set almost at right angles to each other, rise 3300 feet above the valley, and have a superficial area of nearly a square mile. Nearer to us, but still on the other side of the valley, a streak of moisture on the face of the cliff shows where the Ribbon Fall takes its leap of 2000 feet before it tumbles down another 1200 feet to join the Merced. This is sometimes called "The Maiden's Tears," because it is just opposite the Bridal Veil Fall, which comes down on the right of the picture with the Cathedral rocks towering above it.

From Artists' Point we had a closer view of the valley, which we at length entered near the base of the Bridal Veil Fall, whose tumbling mass of spray reflected rainbows from time to time, as we drove past it to lunch at the Sentinel Hotel, which we reached on schedule time, forty-three and one-half hours from San Francisco.

The afternoon can be profitably spent in driving or riding over the road which encircles the floor of the valley. Except for that part over which we had come from Wawona, and which is cut up by the heavy coaches, the road is a good, level one, through fine woods, and it affords grand views of the cliffs which rise on either side. Down here the summer's sun finds its way for nine and one-half hours, but the shortest winter days only admit the sun to the valley floor for a brief two hours. At the back of the hotel is the Yosemite Falls, which plunge from the granite cliff 1600 feet, then descend by a series of cascades, 500 feet, before the final fall of another 500 feet. Near this begins a trail of seven and one-half miles, up the side of the cliff, to Eagle Peak, 3820 feet above the valley. The mountain ponies will carry you up in safety to the peak, and from it can be enjoyed the most satisfactory bird's-eye view of the whole valley and the surrounding mountains. As we proceed up the valley, we pass under the base of Eagle Peak, which is the highest of the Three Brothers, and we see specimens of the noble bird from which the mountain gets its name. On the other side of the valley are three small peaks called the Three Old Maids. Passing the base of El Capitan, and looking up its



YOSEMITE VALLEY. THE VERNAL FALLS (350 FEET).
Photographed by Fiske, Yosemite.

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perpendicular sides, you may see that, as a matter of fact, the crest overhangs the base to a perceptible degree. On the face of the cliff gigantic cracks form a rough map of North America, and in another place a well-defined man's face. The road takes us past Ribbon Fall, and near Black Springs, on to Cascade Falls, and then back, by Pohono Bridge, over the Merced to Bridal Veil Meadow, from where we clamber up to a place where the fall strikes the rock after its plunge of 900 feet. Cathedral Spires is the appropriate name of twin peaks, which rise respectively 2579 and 2678 feet above the valley. The latter spire rises to a point 700 feet above the cliff, and the particular cathedral one is reminded of is that of Cologne, with its twin Gothic towers. Widow's Tears Fall is pointed out, so-called because it only runs for six weeks in the spring. Then we drive along the base of the Sentinel, which projects out and up from the flank of Sentinel Dome, to a height of 3100 feet, bold and massive.

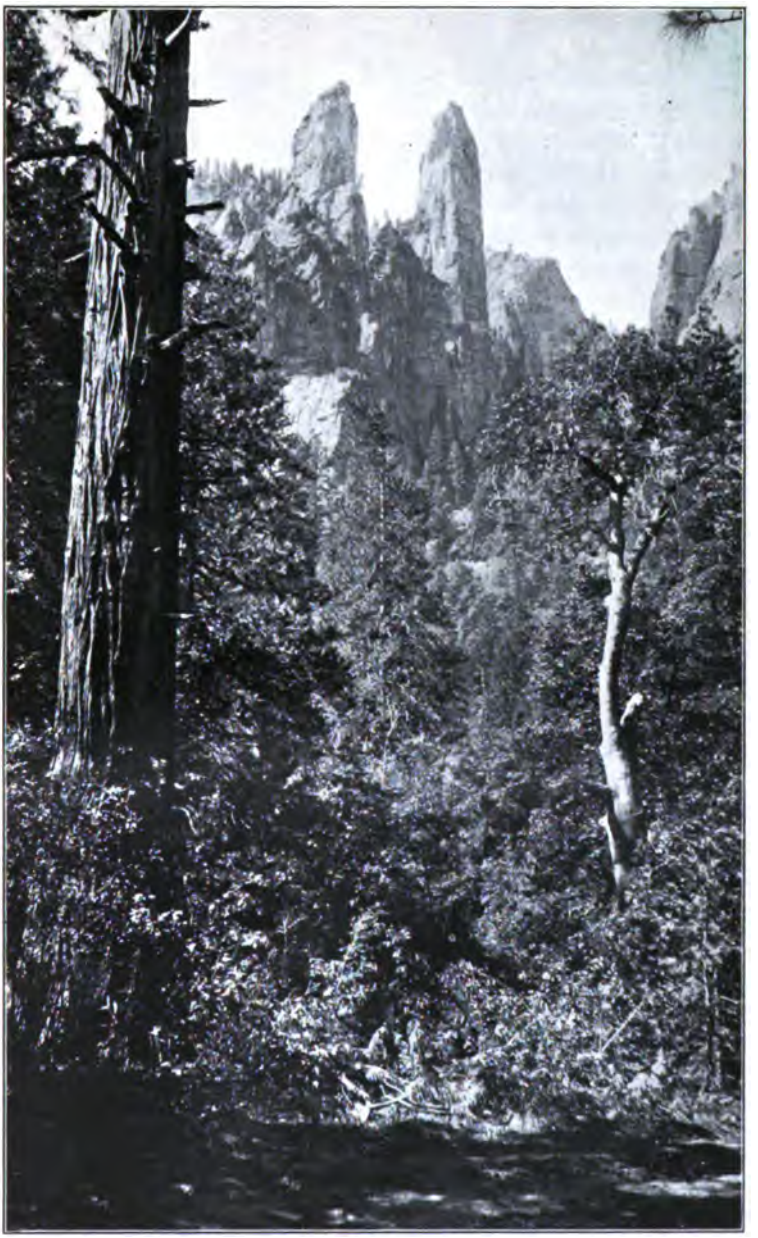
After dinner we visited an encampment of about twenty Piute and Digger Indians, whose chief had died the day before, and who were consequently making night hideous with the conventional sounds and noises of mourning.

It was a beautifully clear night, and the Yosemite Falls and surrounding cliffs were brilliantly illuminated by the moon, while the romantically inclined sought the shadows on the other side of the valley, to better watch the moonlight effects and enjoy the bracing night air.

If you have only time to spend one night in the valley, you must omit the excursion to the Little Yosemite Valley and Cloud's Rest. The former is an excellent camping-ground for further excursions, and the latter the finest accessible point for a panoramic view of the Sierras, which view includes the summits of Mount Hoffman, 11,000 feet; Mount Clark, 11,300 feet; Mount Dana, 11,227 feet; and Mount Lyell, 11,260 feet. There are also a dozen peaks to be scaled by mountaineers, some easy, some requiring nerve and experience.

But if you must leave the day after your arrival, an early

start will enable you to drive to Mirror Lake, upon which the sun rises on summer mornings at about seven o'clock. Here, before the afternoon breezes ruffle the surface of this wonderful mountain tarn, may be seen extraordinarily clear reflections of Mount Watkins, Cloud's Rest, and the Half Dome. The latter is, as its name implies, a half dome, which rises 5000 feet above the valley, and which terminates on one side in a vertical precipice with a face 3000 feet high. On the way to Mirror Lake we pass the base of the North Dome, upon whose perpendicular side nature has carved the Royal Arches, which rise 1800 feet above the valley, and have a span of about 2000 feet. Returning from Mirror Lake, we take the turn to the left and cross the Ten-ie-ya Bridge over the creek of the same name, and at the Tis-sa-ack Bridge over the Merced take horses at 8.30 for a four and a half hours' ride up the trail to Glacier Point Hotel. Ladies wear trousers over their skirts, and ride astride. We round the base of Grizzly Peak, and look up a canyon to where the Too-loo-la-we-ack takes its plunge of 500 feet. We ascend the left side of the valley, then cross over to the right side, and descend to the top of the Vernal Fall, where the Merced River, 80 feet wide in full water, enters the valley over a precipice 350 feet high. We cross the river above the fall, first pausing to rest our horses and to enjoy the views of rapids and cataracts. We follow the river up to the Nevada Fall, flanked on the left by the rounded summit of the Cap of Liberty, and ascend the Zigzags up the precipitous side of the cliff until we arrive at the top of Nevada Fall, and can look down the 600 feet to its base. Leaving, to the left, the trail which leads to the Little Yosemite and Cloud's Rest, we cross the river and skirt the base of Mount Starr King to the South Canyon, and crossing over the top of the Too-loo-la-we-ack Fall, or, as it is also called, Illilouette Fall, follow the trail on the flank of Sentinel Dome to Glacier Point. From here there is a trail which leads, in the course of a mile, to the summit of the dome, which rises 4125 feet above the valley, and from which there is a panoramic view of



YOSEMITE VALLEY. THE CATHEDRAL SPIRES (2200 FEET).
Photographed by Fiske, Yosemite.

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the surrounding mountains and the greater part of the valley.

But Glacier Point itself affords the most sensational bird's-eye view of the valley. Here, on a great splinter of rock which projects from the top of the cliff, you can stand and look sheer down over 3250 feet to the floor of the valley below. There is a deadly fascination about that view, and few can raise their eyes from the vista of the valley below to take in the surrounding mountain peaks. We came across a hornets' nest in the South Canyon, and later a rattlesnake, which we were fortunate enough to kill with stones. From the Glacier Point Hotel there may be seen a clearly-defined dog's head on the base of Half Dome. After luncheon we took stage-coach for Wawona, crossing over Bridal Veil Creek and on to Chinquapin Flat, where we changed stages and horses. We proceeded by way of Lookout Point and Five Mile Bridge, with a good team and a very good driver, reaching Wawona just under four and a half hours. Between Chinquapin and Lookout we saw fresh tracks of a big bear on the dusty road, and farther on saw deer and mountain quail. The woodpeckers were laying by a supply of acorns, which they were hammering into the tree holes; but with these exceptions there were no signs of animal life to be noticed, as we swung down the grade through the forest of pines, firs, cedars, spruce, and oak in the crisp mountain air, leaving a cloud of dust behind us, and bushels of it distributed over our clothes and bodies.

If you are up in time to leave Wawona at six in the morning, you can drive over to see the Mariposa Grove of Giant *sequoias* and catch the regular coach at "4 mile" about 9.30. It is about five miles through the forest from the hotel to the grove, which comprises 365 big trees averaging 27 feet in diameter and 300 feet in height. The other known groves of big trees are all situated in the Sierras of California, and comprise the Tuolumne Grove of 30—through one of which, the "Dead Giant" (still, after being considerably reduced by fire, 31 feet in diameter), the stage-coach is regularly

driven—and the Calaveras groves, one of 97 trees, and the other, the South Park Grove, containing 1380 trees, ranging from 65 to 104 feet in circumference, and 300 to 365 feet in height. The largest tree standing is the "New York," in the South Park Grove, but the Calaveras Grove contains one fallen giant, "The Father of the Forest," whose remains indicate a circumference of 110 feet and a height of 435 feet. The most celebrated trees in the Mariposa Grove are the "Grizzly Giant," with a circumference of 92 feet and a height of 285 feet; "Washington," with a girth only 1 foot less; "The Telescope," which is a shell of bark standing upright,—you can walk into the opening at the base and look straight up to the heavens through the hollow trunk; and "Wawona," the tree with the road cut through it, whose picture has become so well known through being used as an advertisement.

Our coach drove through "Wawona," and standing under the archway of living wood the whole of the coach, the wheelers, and half of the leaders' bodies were standing within the 27 feet of the tree's diameter. We started to count the concentric rings to arrive at the age of the tree, but gave it up, and agreed upon a rough estimate of an average of 25 rings to an inch, for 12 feet from the centre of the tree to the bark, which would give an age of 3600 years. Those most familiar with the Big Trees don't place much faith in the estimates based on the "annual rings," because these growths vary from 3 to an inch to over 120, and are so irregular as to leave too large a margin for error. The Big Trees are most of them more or less singed by forest fires, some of recent years, and some which must have taken place in the remote past. There is not much foliage on them, and comparatively few branches. They bear small cones 2 to 2½ inches long, and about 5½ inches in circumference, which weigh from ½ to 1½ ounces. The bark is fibrous and easily flakes off; and the wood is straight and close grained, very much like a good cedar. Owing to the thick forest in which the Big Trees grow, it is difficult to get an unimpeded view of any one of them, and it is hard to realise that their



YOSEMITE VALLEY. HALF DOME (5000 FEET) AND GLACIER POINT (3200 FEET).
Photographed by Fiske, Yosemite.

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heights vary from that of the Clock Tower to that of the Victoria Tower of the Houses of Parliament, and that one of them attains the height of the top of St. Paul's. The Big Trees and the Yosemite Valley have been given by Congress to the state of California to be preserved for the public benefit. Red deer in a wild state may be seen in the Mariposa Grove, and bears are sometimes found.

Starting in the early morning from the Wawona Hotel, where the grass was covered with white frost, clad in winter clothing and heavy coats, we gradually shed successive layers as we descended through the heavy timber which covers the mountain sides as far down as the divide before reaching the Awahnee Valley. At Miami, which we passed through at 11 A.M., is a large saw-mill, from which a flume carries the cut timber 40 miles down to the low country. Sometimes the employees travel down by the flume in an oblong box which floats them down at the rate of about 30 miles an hour. As the voyager must lie flat on his back and be very careful about raising his head, this mode of progression must be rather trying to the nerves. We reached the hotel at Awahnee shortly after midday, and after stopping an hour for lunch, drove on to Raymond, where we pulled up at 5 o'clock. We determined to go from Raymond to Los Angeles, so after dinner took the 7 o'clock train to Berenda, where we arrived at 8 o'clock, and had to wait for the 11.40 train which took us to Fresno, where we changed into a Pullman at midnight. There was another change at 8.30 the next morning, and we arrived at Los Angeles, 275 miles from Fresno, at 1.20 P.M., hot, dusty, and tired.

On the train was an old friend who has been practising law in Los Angeles for many years, and we asked him for an explanation of the many divorces granted recently to well-known people. He was disposed to attribute it not so much to laxity of the law as to laxity of morals, and thought the genial, invigorating climate, combined with the free-and-easy social life, were conducive to a loosening of the marriage ties. He mentioned two curious cases that came under his own observation. One case was of a man who got a divorce

from his wife, promptly married again, and soon afterward the first wife went to live as a boarder with the newly married couple. The other case was of a woman who had succeeded in winning her action for divorce from her husband; but the decree remained to be signed until the following day. In California, as in most of the other states of the Union, the decree *nisi* is unknown, and as soon as the decree is signed, either party is free to marry again. In this case the lady wished to lose no time, and promised the lawyer $50 if he would get the judge to sign the decree that evening, so that she might be married at once, and start on her honeymoon that night. The lawyer earned his extra fee, and the lady was made happy.

We were initiated into the mysteries of Stud Poker while waiting for the train at Berenda. Instead of dealing five cards and betting after discarding and drawing, only one card is dealt face down to each player, and after looking at it the player must decide if he will make good, or raise the ante, or drop out. Those that remain in are dealt one card each face up, and can bet, make good, raise, or drop out; and so with each card dealt face up, until each has received four cards dealt face up in addition to the original card dealt face down. After betting has finished, the original card in each hand is turned up, and the best poker hand wins.

The ancient Pueblo La Reina de Los Angeles had just celebrated the centenary of its foundation by the Spaniards when I first visited it in 1881, and was then a straggling town of 10,000 to 12,000 inhabitants. It was already the centre of a prosperous farming population; but to the traveller its greatest attractions were the old chapel of Los Angeles on Main Street, and the Missions of San Fernando Rey and San Gabriel Archangel, the latter founded as far back as 1771. Some of the old *adobe* buildings were still standing, and there was a strong mixture of Spanish in the language as well as in the people of the place. To-day it has become a thriving metropolis of over 100,000 inhabitants, the centre of a great fruit and grape country, a famous sanatorium, and a favourite winter re-

treat for rich people, many of whom have built themselves beautiful houses, surrounded with gardens of semi-tropical fruits and flowers. Figueroa Street, Adams Street, and St. James' Park in Los Angeles will compare favourably with Nice or Mentone in regard to villa residences and profusion and variety of flowering plants. Ten miles away, up the San Gabriel Valley, at the foot of Mount Lowe, lies Pasadena, which is hardly more than a suburb of Los Angeles, but which is a serious rival of the latter in handsome residences, fine hotels, and beautiful gardens. In the opposite direction, forty minutes by train, are the seaside resorts of Santa Monica and Redondo, and 125 miles down the coast is the famous Coronado Beach at the entrance to San Diego Bay. Twenty years ago the Los Angeles Valley was "God's Country" to the gold-miners in the deserts of Arizona, Nevada, and New Mexico, who saved in order to be able to buy a ranch there; to-day it is "God's Country" to half of the continent.

It was on the train between Los Angeles and Victor, on the way to visit some mines in the San Bernardino Mountains, that we saw a clever lot of card-sharpers "bunko" a young Englishman out of $50. The thing was done with neatness and despatch, and the method was simple. A gentleman comes into the smoking compartment and says he has found two others to play whist, "will some gentleman make a fourth?" B. volunteers; I follow to look on, and sit behind him. The men introduce themselves to each other. The one opposite B. says his name is M., the others know him by reputation as partner in a well-known firm. The one to M.'s left says he is "Lieutenant McC., formerly 2d Grenadier Guards, now Captain Northwest Police," but he pronounces "lieutenant" in the American manner. Opposite McC. and to B.'s right is "Mr. G., the well-known stove-maker." G. produces a pack of cards and proceeds to deal one at a time. M. says, "Why one at a time?" G. says, "For whist." M. replies, "I don't play whist. I thought you said euchre." B. doesn't play euchre, but is willing to be taught, as there is no money on the game. In euchre five

cards are dealt to each player, first by twos and then threes. G. again begins dealing one at a time, and is chaffed by M. and McC., who say he must be thinking of poker. G. acknowledges he had been playing poker the night before, and relates some incidents of the game. The game of euchre begins, and M., on picking up a hand, says, "Talking of poker, I'll bet $5 I have the best poker hand." B. holds two aces and three nines, and accepts the bet. M. raises him $20, but B. refuses to go on, as the proposition was a straight bet of $5. M. says you can always raise a poker bet, but he don't want to take advantage of any misunderstanding, so the bet is off, and money withdrawn. Then came the *coup*. G. shuffled the cards and cut them for B., who deals. M. looks at his cards and says, "I don't mind betting $5 I have the best poker hand this time." McC. takes the bet, and G. raises it to $15. B. finds he holds four queens and an ace; only four kings can beat him, as they have agreed to bar straight flushes. But before betting he says he has only $50, and wants to know whether he can be raised out, or if he is entitled to "see" and win to the extent of his bet. This is agreed to, and B. bets $50 in gold coin. M. puts his hand in his breast-pocket, produces a roll of bills, and raises the bet to $200. McC. and G. drop out. B. demands a sight for his $50. I am asked by M. if I want to make up the $150. "No money," I reply. "Take your cheque," says M. G. asks to see B.'s hand, and then offers to give his cheque for $150. M. refuses. G. protests, he is "a perfect gentleman," and good for anything he signs. M. continues to refuse, on the ground that G. has already bet on one hand; but again offers to take B.'s or my cheque. Meanwhile McC. selects a $100 bill from M.'s roll to pay the winner, and hands the balance of the bills and all the gold to M. B. shows his four queens, and M. lays down four kings and takes the bill from McC. G. gathers up the cards; McC. says it is too hot to play any more, and the party breaks up. G. asks B. not to say anything about playing poker, as the railroad people are against it, and at the next station the confederates disappear. B. was quiet for

a few moments after, and then remarked: "It was worth £10 to see how it was done; but what beats me is how I got four queens, as I dealt the cards myself. M. undoubtedly got the four kings out of his pocket when he put his hand in to pull out the bills, and he knew from G. that I had the queens, but I didn't think I should be mug enough to deal a 'cold deck.'"

After feeding on boiled beans and pork in the mountain mining camps it was a great comfort to get back to the fleshpots of Los Angeles. The end of the summer is the least favourable time to see California, when everything is brown and parched up with the heat. But in the spring, when the rainy season is just over, and everything is fresh and green and a delight to the eye, this part of the country is indeed beautiful.

The cry of "man overboard" is one of the most thrilling you can hear at sea; but on a railway train it is both startling and unprecedented. We were near Martinez, on our way back to San Francisco, when the whistle blew, the air-brakes were put on, and we came to a sudden stop on a trestle over a small stream. Then arose the cry of "man overboard," and, sure enough, there in the water by the side of the train was a drowning man. He was rescued by the train hands with considerable difficulty, and it appeared that he was crossing by the trestle, and being old and deaf, failed to hear the train until it was too late to do anything but jump for his life into the stream.

San Francisco was in gala array to welcome the Californian Volunteers returning from the Philippines; and while there was no such wild enthusiasm as there afterward was in London on the return of the C. I. V.'s from South Africa, everything was done to give "the boys" a royal welcome home, and to make them comfortable and happy. The city was tastefully decorated, and Market Street from the ferry to the City Hall was beautifully illuminated at night with festoons of electric lights. The war with Spain, and the annexation of the Hawaiian and Philippine islands, has placed San Francisco in a position to gain great advantage

from its unique situation in respect to trans-Pacific trade. And west of the Rockies the people realise the great possibilities of this trade, and are in favour of colonial expansion. A small minority affect to see a danger to their liberties in the necessity for a larger standing army which colonial expansion entails, and look with disfavour upon it, as they do upon that other great agency of American expansion, the so-called "trusts." As one eloquent labour leader summed up the arguments, "We don't want no standing army to force us to work for the trusts at a dollar a day."

CHAPTER XXXIV

ACROSS THE AMERICAN CONTINENT

Lake Tahoe. The Central Pacific. The Rio Grande Western. Colorado Springs. Manitou. The C. B. & Q. Chicago. "The Pennsylvania Limited." New York. New York to London.

BEFORE we started for "the East" over the American continent, we arranged to have most of our luggage "checked" direct to New York, only taking what was absolutely necessary with us. But we found that this simple matter required a personal application to the head office of the railway company, and that it was only as a favour that we were given a letter to the baggage-master, directing him to suit our convenience in forwarding our luggage in two lots. It takes a little over twelve hours to go from San Francisco to Truckee by the Central Pacific. The railway runs through Sacramento, the capital of the state of California, and climbs the Sierras for about 100 miles, until it reaches, in a series of snow-sheds and tunnels, an altitude of over 7000 feet at Summit.

Truckee, 209 miles from San Francisco, lies at an elevation of 5819 feet above the sea, and there one takes a coach to Tahoe City, 14 miles up the Truckee River Valley, on the banks of Lake Tahoe. This beautiful sheet of water lies at an elevation of 6220 feet above the sea, and has a length of about 25 miles, with an average width of about 12 miles. The boundary line between the states of California and Nevada passes through the centre of the lake, where it is fully 2000 feet deep. A 200-ton steamer makes the circuit of 72 miles around the lake in 6 hours, and stops at all points of interest.

Most lakes owe their beauty to their setting; but

Lake Tahoe is an exception. When the mountain peaks are covered with snow, Lake Tahoe has a setting of rare grandeur, for Mount Washoe stands out to the north; and Donner Peak to the northwest rises to the height of 8730 feet; Rubicon Peak to the west to 9284 feet; to the south Pyramid Peak, with 10,052 feet, overlooks several other peaks only a few hundred feet lower; while to the southeast, Job's Peak and Freel's Peak are respectively 10,637 and 10,849 feet high. But in summer, when the mountains are bare and brown, Lake Tahoe's beauties lie in the water itself. This must not be taken to refer to the trout of all sizes which abound in it, but to the crystal pureness of the lake and the wonderful reflection of colours from its surface and depths. The shallow waters between Tahoe City and McKinney's, 8 miles south, are of a bright yellowish green; as we approach Rubicon Point, 9 miles farther on, the colour changes until it assumes a vivid indigo-blue off the point, where the water is 1600 feet deep. Near the shores of Emerald Bay, which is about 3 miles long by half a mile wide, the water is a brilliant emerald-green, and in all places so wonderfully clear that you can look into it to the depth of over 50 feet and see the pebbly bottom and the shoals of trout. Tallac, 29 miles from Tahoe City, at the southern end of the lake, is the point of departure for Mount Tallac and the group of mountain tarns surrounding its base. The forest of pine, cedar, and tamarack around Tallac is the favourite place for campers, and many pleasant days can be spent exploring the surrounding country. A peculiar fact about Lake Tahoe is that it has no inlet, but seems to be fed entirely by springs. It has its outlet in the Truckee River, a considerable stream which irrigates a large extent of country before it empties into Pyramid Lake, which singularly enough has no outlet.

From Tallac the boat carries you past the curious Cave Rock to Glenbrook on the Nevada side of the lake. Here a coach starts every afternoon for Carson City, the capital of Nevada. The road crosses the divide shortly after leaving Glenbrook, and is then mostly down grade, through a desolate

mining country decorated with flumes and sluices. It takes nearly four hours to do the fourteen miles to Carson City, where you dine and take train for Reno on the Central Pacific. At Reno we waited, while a dust and wind storm howled around the station, until the east-bound express came in an hour late. We heard that the west-bound express for some reason or other was eight hours late.

The next morning we were at Elko, Nevada, in the Humboldt River Valley with the Diamond and East Humboldt ranges of mountains to the south. During the day we crossed to the north of the Great American Desert, and in the afternoon we were skirting the northern shore of the Great Salt Lake. Across the lake the Oquirrh Mountain looms in the distance south, and to the east the Wahsatch Range extends along the horizon as far as the eye can reach from north to south. At 5 P.M. we arrived at Ogden, 833 miles from San Francisco. There we put our watches forward an hour from Pacific Time to Mountain Time. From Ogden to Salt Lake City is only 55 minutes. They say here that the Great Salt Lake, which is about 70 miles long by 30 wide, is gradually decreasing in area as well as in salineness.

The train for Grand Junction, Colorado, from Salt Lake City over the Rio Grande Western Railway takes about 10 hours to do the 291 miles; but it starts from an elevation of 4225 feet, mounts to 7464 feet at Soldier Summit, and descends again to 4594 feet. The express on the Denver and Rio Grande narrow-gauge from Grand Junction over the Marshall Pass leaves shortly before 10 A.M., and is due on the summit, which is 183 miles away and 10,856 above the sea, at 7 P.M. The road ascends the Grand Canyon of the Gunnison River and through Black Canyon, between whose precipitous sides there is barely room for the rapid stream, which sometimes overflows its banks and disputes with the railway for the possession of the narrow gorge. The road is a clever piece of engineering work, and during the whole day the scenery is wild and picturesque. The pass is crossed in a cutting, covered as a protection against snowdrifts, but

the train stops on the summit long enough to enable one to go out and enjoy the view. Next morning at 4 o'clock we arrived at Colorado Springs, 1512 miles from San Francisco, and went to the New Alta Vista Hotel, the old Antler's having been recently destroyed by fire.

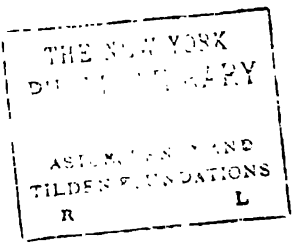
Colorado Springs, which lies at an elevation of nearly 6000 feet in the plains at the eastern limits of the Rocky Mountains, is not only a famous health resort, but is the starting-point for excursions to all the wonders of the Pike's Peak district. Electric cars take you 3½ miles southwest to the entrance of the North Cheyenne Canyon. Carriages take you up the canyon to Seven Falls, where you can climb about 250 steps to the top, and get a good view of the curious cliffs, 1200 feet high in places, and of the fantastic rock scenery in all directions. To the west of Colorado Springs is a pretty drive to Bear Creek Canyon, and farther west still lies Manitou, also reached by electric cars.

At Manitou another electric tram connects with the Cog-Wheel Route to the top of Pike's Peak. Beginning at the mouth of Engleman's Canyon, the latter railway, which is of standard gauge worked on the Abt rack-rail system, with maximum grades of 25 per cent and an average of 16 per cent, gains over 7500 feet in the distance of 9 miles to the summit. Echo, Shelter, and Minnehaha falls are passed before Halfway House is reached, and about two-thirds of the distance up Timber Line is arrived at about 2500 below the summit, which reaches an elevation of 14,147 feet above sea level. The round trip from Manitou is made by "the highest and most wonderful railway in the world," in 3¾ hours, "giving ample time to view the grandest scenery on the globe." It is certainly the highest railway in the world, for even the projected road to the summit of the Jungfrau will reach an elevation which is 500 feet lower. The scenery, while it is not the grandest, is without doubt the most extended that can be conveniently and comfortably seen anywhere.

The day we made the ascent the thermometer at the United States Signal Station on the summit rose to 55° F., and it was the hottest and clearest day up to that time in 1899.



MANITOU SPRINGS, COLORADO.
Photographed by Hiestand, Manitou.


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Not a cloud obscured the sky, but in the east, toward the valley of Big Sandy Creek and the plains of Kansas, what appeared to be smoke cut off the horizon. Sixty miles to the south the Greenhorn Range runs from east to west, and seemed quite near at hand, while the Spanish Peaks stood up clearly 40 miles beyond, and the Raton Mountains in New Mexico, fully 130 miles away, filled up the background. To the southwest, about 60 miles away, the Sangue de Christo Range shuts off the view, while about 70 miles almost due west, Mount Princeton, the highest peak in Colorado, towered a few hundred feet above the other peaks of the Saguache Range, which contains a dozen or two peaks higher than Pike's Peak. To the north are Gray's Peak and Long's Peak, the latter over 100 miles away, and both higher than Pike's Peak. The officer at the Signal Station says that 40,000 square miles of country can be seen from here, and he rather under- than over-estimates. In the middle distance to the south and west can be seen seven lakes, and the mining camps of Bull Hill and Cripple Creek, the largest building of which can just be distinguished. Around toward the north the peak rises more abruptly, and the view is over South Peak and the head waters of the South Platte River, which flows on to the north through Denver. At the foot of the mountain to the east the streets and roads of Colorado Springs look like the lines on a miniature map coloured in greens and browns.

There is a good road for those who prefer to come up from Manitou on the back of a "burro," but the twenty-two miles to be covered is a long day's work. For coming down in a hurry the employees of the railroad have a small trolley on which they can "toboggan" at the rate of a mile a minute.

There are two drives that embrace all the main points of interest in and around Manitou. One takes in Queen's Canyon, Glen Eyrie, and the tract of undulating land scattered over with curious, fantastic, and grotesque rocks, called The Garden of the Gods. The other drive includes some of the effervescing springs, the Cave of the Winds in the Williams's Canyon, the Rainbow Falls, and the Manitou Grand

Caverns in the Ute Pass. The caverns are from seven to sixty feet high, and there is a beautiful display of stalactite formations.

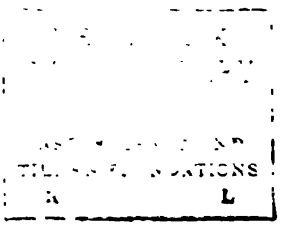
From Colorado Springs we went on to Denver, 75 miles north, and then east by the "Vestibule Flyer" of the Chicago, Burlington, and Quincy R.R., which takes about 33 hours to do the 1046 miles to Chicago. At McCook, in the Republican River Valley, near the southwest corner of Nebraska, we lost an hour changing from Mountain Time to Central Time, and we had a scorching September day running over the rolling Nebraska prairies. Indian corn was being cut in places and husked in others, and the hot wind was blowing as from the mouth of a furnace. In the waiting room at Lincoln, the capital of the state, the thermometer stood at 102° at 2.15 P.M., and in the fine new granite station at Omaha, on the Missouri River, it still registered 88° at 4.30 P.M. We ran through the undulating farming lands of Iowa during the evening and night, and crossed the Mississippi into Illinois in the early morning, arriving in Chicago in time for breakfast.

Here we found a temperature of 96° at 3 P.M., at the top of the Auditorium Building, from where a magnificent bird's-eye view can be had of the great blocks of business buildings and the splendid residences of which Chicago is justly proud, and also of Lake Michigan, upon whose waters float the great fleet of steamers whose aggregate tonnage in a year has exceeded that of the port of London. In our wanderings around the city, we remarked the American use of the words "to rent," "for rent," "to lease," "for lease," and "for let," to signify that a building is to be let.

As we had seen Niagara Falls at all seasons of the year, including mid-winter, when it is a scene of dazzling beauty and grandeur, we elected to go on to New York by the "Pennsylvania Limited," which leaves Chicago at 5.30 P.M. The states of Indiana and Ohio are traversed during the night; and at Pittsburg, the centre of the Pennsylvania coal and iron industries, an hour is again lost changing from Central Time to Eastern Time, which is exactly five hours



THE COG-WHEEL RAILWAY UP PIKE'S PEAK, COLORADO.
Photographed by Hiestand, Manitou.



behind Greenwich Time. We ascend the Allegheny and Conemaugh river valleys, the latter the scene of the disaster of the 31st of May, 1889, when 10,000 lives were lost and £8,000,000 worth of property destroyed by the bursting of the dam of the South Fork Reservoir. Then we cross the northern spurs of the Allegheny Mountains, coming down the picturesque valleys of the Juniata and Susquehanna rivers to Harrisburg, the capital of the state. Then across country to Philadelphia, and northward over the Delaware River into New Jersey, and on to Jersey City, completing the 912 miles from Chicago in 20 minutes over the 24 hours.

After an absence of nearly ten years, the impressions received by one returning to New York must be somewhat similar to those received by a stranger visiting it for the first time. If it is approached by sea from the east, you enter its splendid harbour flanked by the green shores of Long Island and Staten Island, the Statue of Liberty on the one hand, and the great span of the Brooklyn Suspension Bridge rising 135 feet above high water mark, on the other; and in the foreground is the old stone fort on Governor's Island, perforated like a rat-eaten cheese. If so approached, on a clear day, the view of New York Bay (covered by an infinite variety of craft, from the sailing-canoe to the "float" carrying a loaded railway-train), with its surroundings, is a delight to the eye and to the imagination. In front lie Battery Park, Castle Garden, and the Bowling Green at the toe of the stocking-shaped island of Manhattan, upon which New York proper stands. From this point, where, in 1613, the first habitations of white men were erected, starts Broadway, the great thoroughfare which bisects New York in the direction of its greatest length from south to north. For five miles from Bowling Green to Central Park it is successively the centre for great office buildings, for wholesale merchants, for retail traders, for the theatres, and for large apartment houses. Thence, under the name of The Boulevard, it continues for another nine miles, through one of the pleasantest residential quarters, to Spuyten-Duyvil Creek.

To the right of "The Battery" is the mouth of the Hud-

son, locally called the North River, and to the left, the East River separates Brooklyn from New York, and leads into Long Island Sound. On these waterways, and the Harlem River, which connects them, Manhattan Island has a water front of over twenty-five miles.

Approaching New York, as we did this time, from the west, by ferry-boat from Jersey City, the eye is struck with the marked irregularity presented by the gigantic blocks and towers of the new buildings in the business quarters, standing side by side with older and more modest erections. There are nearer attractions in the crossing of the North River, which is here over a mile wide, and deep enough to permit the largest ocean liners to make fast alongside its piers, but in a few minutes we are landed at the foot of West 23d Street, and are driven away to our hotels or clubs. Of the latter it should be said that there are over three hundred in New York, that they almost without exception extend their hospitalities to strangers who are properly introduced, and, where there are bedrooms in the club-house, the visitor has the right to one equally with a member, — with whom, indeed, he shares all other rights, except that of voting at a club meeting.

That part of New York which is essentially Club-land, say for a mile on Fifth Avenue in either direction from the Union League Club, has changed less in the ten years between 1890 and 1900 than the district which has the 840 acres of Central Park as its centre, or than the "down town" business section. Around Central Park has been, and is being, built a collection of residential palaces unequalled in any city in the world. In architectural exteriors, in sumptuous interiors, and in luxuriousness of living the homes of wealthy New Yorkers at the end of the nineteenth century show a boundless extravagance which has unpleasant as well as agreeable features.

There may not be so many opportunities for extravagance as there are in Europe, but all that exist are taken advantage of to the full. Epicures will find in New York a choice unequalled elsewhere. Owing to rapidity of communica-

tions the markets of New York draw their supplies of fresh fish from points as far apart as the Gulf of Mexico and the Banks of Newfoundland, their fruit and vegetables from the whole continent as well as the West Indies, and their game from the north of Canada to the tropics and even from Great Britain. There are few dishes known to Europeans that cannot be had in New York, and the great hotels and restaurants can furnish novelties to most visitors, and cooking that may be equalled elsewhere in the world, but certainly not surpassed.

The district in the neighbourhood of Riverside Park which overlooks the Hudson River has been wonderfully improved in recent years, and is rapidly being covered with fine buildings.

But the great office buildings down town, rising three hundred feet or more above the pavements and containing upward of twenty-five storeys, are perhaps the most characteristic feature of New York, and strangers are impressed with their enormous size, with the rapidity of their construction, and with the details of management, including the speed of the "elevators," the arrangements for the disposal of rubbish, and for collection of letters to be posted.

From the classical old Sub-treasury Building, with its colossal bronze statue of Washington placed on the site where he was inaugurated as first President, which stands where the City Hall once stood, to the new City Hall, and within a half-mile radius of each, are scattered these great buildings. The views of the city and the far-away country, the scenes on the rivers and in the harbour, and the peeps into the streets beneath to be had from the upper storeys, are fascinating in their variety and interest. It is curious to look down on the roadway of the Brooklyn Bridge, over a mile long and eighty-five feet wide, and note the spider's web of cables that sustain it and keep it in position while a big four-masted vessel sails, or is towed, under its span.

As four o'clock approaches, there is a gathering of steam-yachts near the Battery, in readiness to dash off with their owners and guests to country homes or clubs on the shores

of the bay, the sound, or the Hudson River, as soon as the day's work is over. These are not always or entirely pleasure boats. Frequently the city magnate simply transfers his business from his office to his yacht, and surrounded by clerks, stenographers, and type-writers, continues to work while he steams up the Hudson, through the shipping and past the Palisades, to his home at Tarrytown or Irvington, or perhaps to the Ardsley Club near Dobbs Ferry, in time for dinner. I spent a very pleasant week-end at the Ardsley Club, which has a number of bedrooms for members and their guests; and from there steamed up one afternoon to the beautiful and romantic Highlands of the Hudson, and then to the U.S. Military Academy at West Point, to see the cadets go through the "sunset drill" and lower for the night the flag that floats during the day over scenery of exceptional beauty and charm. And under the moonlight, as we steamed homeward, we found only an increase in our appreciation of the scenes on the Hudson River.

There was nothing very novel in our voyage from New York to Liverpool, beyond the fact that we crossed in the then new White Star R.M.S. *Oceanic* on her first return voyage. This enormous steamer, 24 feet longer than the famous *Great Eastern* but of smaller beam, has accommodation for about 1750 passengers and a crew of about 375 men. We cast off from the New York pier a few minutes after 4 o'clock on Wednesday afternoon and, drawing 28 feet of water, slowly steamed down the bay. We passed the *Shamrock* which had just arrived with the *Erin* to compete for the "America" Cup, and we lined the ship's side to give them a parting cheer. We dropped our pilot inside of the Sandy Hook Lightship, and shaped our course for Queenstown. We had the usual fogs off the Banks, saw the usual whales and porpoises, and sighted the usual number of vessels. We found the *Oceanic* an easy mover, graceful and slow in her pitching and rolling, but disposed to exaggerate her roll to leeward, owing perhaps to the large surface above the water exposed to the force of the wind. At any rate, on Tuesday, when the official log read "moderate

westerly gale, heavy northwesterly sea, fine," we measured leeward rolls of 23°. We were comfortably provided for in the way of cabins, meals, and attendance, but we noticed that the great size of the ship kept people apart, discouraged the forming of acquaintanceships, and even made it difficult to find friends. The smoking-room, larger than that of most hotels, is divided into about 20 compartments each capable of seating half a dozen people, and as ours was a party of 6, we practically kept to ourselves the whole voyage. Others did the same, and as a consequence, there were no auction pools on the ship's run, nor any other form of public diversion inaugurated. Our full days' runs varied from 443 to 456 knots, and we logged 2806 knots from Sandy Hook Light to Queenstown, to which add 22 knots at the New York end, and 235 more to Liverpool, making in all 3063 knots. The *Oceanic* cast anchor in the Mersey about 2.30 Wednesday afternoon, September 20, 1899, about an hour and a half under the 7 days; but we had completed the full week by the time we left the Prince's Landing Stage on our way to the train for London.

CHAPTER XXXV

SUGGESTIONS TO TOURISTS

When to start. Around the World in Nine Months. What it costs. Luggage. Clothing. Cigars and Tobacco. Sundries. For Japan.

JAPAN and India are the two countries of the East most interesting to globe-trotters, and if both countries are to be visited, one should leave London not later than the middle of October, and devote a year to the tour.

The arrangement of such a tour has as a pivot the arrival in Japan during the first week in April; and in case Java is left out, a later start can be made, or more time given to other places, and after finishing Japan, which is generally done in much less time than fourteen weeks, the tour may be further abbreviated. The following time table shows how the nine months from the middle of January to the middle of October may be allocated, presuming one to arrive on the former date at Colombo, from India or direct from London: —

Colombo	arrive January 15	leave February 5.
Batavia *via* Singapore	arrive February 14	leave March 7.
Hong Kong	arrive March 15	leave March 22.
Shanghai	arrive March 25	leave March 26.
Yokohama	arrive April 1	leave July 15.
Honolulu	arrive July 26	leave August 15.
San Francisco	arrive August 21	leave September 8.

A week gives sufficient time to see Hong Kong and take a flying trip to Canton and Macao. A day suffices for Singapore or for Shanghai. The Yosemite Valley, the Big Trees, and other notable places in California can be visited during the eighteen days between arriving in and departing from

San Francisco. If a month is then spent in the States, you will have plenty of time to visit Lake Tahoe, Salt Lake City, Pike's Peak, Denver, Chicago, Niagara Falls, and New York, before leaving for London in time to arrive about the 15th of October.

My own time table was as under : —

Left London, January 12; left Marseilles, January 19; Colombo, arrived February 5, left 19th; Singapore, arrived and left February 26; Batavia, arrived February 28, left March 7; Singapore, arrived March 9, left 15th; Hong Kong, arrived March 22, left 30th; Shanghai, arrived April 2, left 3d; Nagasaki, arrived April 5, left 6th; Yokohama, arrived April 8, left July 12; Honolulu, arrived July 23, left August 8; San Francisco, arrived August 14, left September 1. Left New York for London September 20, 1899.

For the benefit of intending tourists, I add the following estimate of the cost of a tour around the world by way of Japan ; and a list of clothes and other articles required during a journey in so many latitudes and altitudes.

A bachelor travelling first-class, and having the best of everything, will spend on an average, over a period of eight to twelve months, about two guineas (say $10 U.S.A.) a day. This will not include cigars or wines, or the purchase of outfit or curios; but it includes steamer tickets and all other travelling expenses. Two, occupying the same rooms at hotels and inns, could do it for three guineas a day. It is better to forego the reduced rates for a round-the-world ticket, and not be tied to a certain route ; but to suit your own convenience in the matter of steamers and take the first good one out of any port you wish to leave.

Since there is practically no limit to luggage on the steamships to the East, I preferred to run the risk of taking too much in the matter of quantity and variety of clothing, rather than too little. On arriving at a port I could always reduce the luggage for up-country travel, leaving the remainder until my return, and finally shipping the surplus back to London from Yokohama, so as to bring the contents of my trunks well under the 350 lbs. allowed free by the trans-conti-

nental railways in the United States to travellers from across the Pacific.

Linen must be taken to last nearly a month, as no washing is done on the English steamers, although some of the foreign steamers manage this, and there is no good reason why any passenger steamer making long voyages should not make this provision for the comfort and convenience of their clients.

I had heard of travellers making long journeys with hardly any preparation except a letter of credit; and it is true that most necessities, comforts, and conveniences can be purchased as one goes along; but I wanted to employ my time in foreign parts otherwise than in this sort of shopping — and my list was a long one. It is true that I over-supplied myself in some cases, and underestimated my requirements in others; but if I went over the same ground again, I would rather revise my list by making additions than by making omissions.

My plan, when making long voyages, is to have a small book, containing, under appropriate headings, a list of everything carried, down to the last cake of soap. Opposite each article is placed a mark indicating in which package it is to be found. In addition to its conveniences in other ways, it has its uses in preventing carelessness or stealing by servants and guides, to whom you show the book. Require them to check the inventory when they come, and verify it when they go.

Clothes and other articles should be packed in small portmanteaus, or trunks, — nothing larger than a steamer trunk thirteen inches in depth being taken. An air-tight, tin uniform case, or trunk, is necessary for the tropics and for Japan, to preserve gloves, patent-leather articles, cigars, and other things that would be injured by moisture or cockroaches. A waterproof canvas bag, with lock, for soiled linen, and a hold-all of the same material (with straps) for rugs and overcoats, and long enough when travelling in Japan to contain bedding. A compressed-cane shirt-box to contain at least two dozen shirts. If letters of introduction are taken to governors or ambassadors, it will be necessary to

take frock-coat and silk hat, and the latter requires a leather hat-box. A waterproof toilet-case, and sponge-bags to hang up in your cabin. A deck-chair, which should be given away in Yokohama or San Francisco, as it is not worth the expense of taking across the American continent. The Pacific Mail steamers provide, without charge, comfortable deck-chairs, while a small fee procures them on the White Star Line crossing the Atlantic. A sun-umbrella of drab cotton, or tussore silk, lined with green. A pith helmet can be bought at Port Said or Colombo, but a straw hat, a light "Homburg" hat or "slouch," and a couple of caps should be taken. For footwear, a pair of white canvas, or leather, shoes, with rubber soles for use on shipboard; a similar pair with leather soles for the tropics; a pair of patent-leather boots, and a pair of pumps for evening wear; heavy brown lace boots for walking; brown lace shoes for everyday use in Japan, and a pair of slippers are necessary. A rug, mackintosh coat, and an unlined ulster reaching to the ankles, and made so that it can be buttoned close to the neck, will be required. The latter can be used in cold weather on board ship on the way to the bathroom, and in Japan there will be occasions to use it as bath gown, dressing gown, or night dress from time to time.

Havana cigars can be bought in boxes of twenty-five, each cigar wrapped in paper and tin foil. The boxes should be sealed up separately in brown paper, and enough may be taken to last until San Francisco is reached, as there is no difficulty with the customs at the ports on the way. In case the Japanese officials make any difficulty, those you do not require in the country can be left at the custom-house until you leave. Good Manila cigars can be bought at Singapore, Hong Kong, and Yokohama. Tobacco may be taken from England or bought at Gibraltar, where English smoking mixtures are much cheaper, as there is only a nominal duty on tobacco.

With other literature take the guide-books of the countries you are about to visit, in order to read them up on the voyage. A flat blotting-pad, about 12 × 18 inches, fitted with clips at

the sides to hold the paper, will be more useful than more expensive and complicated writing portfolios. Envelopes, stamps, and labels with gummed backs must be carefully kept in a dry place, or they will be found stuck together. Visiting cards should be taken. I also took a pair of good field-glasses with aluminium mountings; a pair of blue spectacles or goggles; a bath thermometer; a pocket magnifying glass, and a kodak camera for instantaneous photography, which can be used without focussing or other adjustment. Owing to the great moisture of the Japanese atmosphere, kodaks must be slowed down there, and time exposures are more successful. Another camera may be taken for photographing buildings and landscapes; but many an interesting scene or group will be lost, if time is wasted in getting the camera ready. A supply of films carefully packed in hermetically sealed tin cases must be taken to last until San Francisco is reached. Plates can be bought at most ports.

My list included the following items: —

Two flasks, one for brandy and one for whiskey. Pocket footrule, compass, and fruit-knife. Shaving-tackle and soap. Oblong mirror with wire back rest for standing up or hanging. Pneumatic candle-holder, that can be attached to the surface of the mirror or other smooth surface, and short candles to fit. Leather belt, with pouches that may be slipped off. Dress trousers, waistcoat, coat and jacket. Also a feather-weight dress-jacket made of alpaca, cashmere, or tussore silk, unlined. Kamarbands, red, blue, or black. White and black dress ties. A navy-blue yachting suit. A light-weight tweed suit. Two white flannel suits. White duck waistcoats. At Colombo may be bought white trousers, morning-jackets, and dress-jackets, as well as khaki trousers and jackets. Shirts: two dozen linen, four thin fancy flannel, two thick flannel, all without collars and cuffs, and two light flannel ones with collars. Two dozen collars and a dozen pairs of reversible cuffs. Six thin woollen cholera-belts. Three dozen handkerchiefs. Four suits flannel pyjamas. Three dozen pairs socks, and undercloth-ing in proportion. About five hundred wax-matches and

fusees packed in a tin box with the contents marked on the outside of the package may be taken on board and left with the purser, but it is important to so mark the package to avoid being subject to a fine under the Merchants Shipping Act.

The following were mainly intended for Japan. A wire pillow, two cotton pillow-cases, two pairs cotton sheets, and a dozen towels. An aluminium canteen. The British Infantry Officer's canteen for one consists of a cooking-pot containing saucepan and lid, two canisters, tea-pot and lid, cup, plate, saucer, frying-pan, tea-strainer, knife, fork, dessert and tea spoons, pepper, salt, and mustard boxes, and weighs two pounds two ounces. These may be covered with a canvas case with strap. An aluminium water-bottle covered with felt and fitted with shoulder-straps. A travelling filter fitted so as to filter boiled water from the pot into the water-bottle. Metal "sparklets" bottle for aëration of any liquid with carbonic-acid gas, and six dozen capsules for each member of the party.

A lunch-basket may be bought in Japan, and tin-opener and corkscrews to go with it. A tin medicine-chest containing quinine, opium, salicylate of soda, tannic acid, glycerine, tube of vaseline, mustard leaves and court-plaister. A tin of carbolic deodorising powder, and a couple of tins of insect powder. Toilet paper.

A pair of cloth overshoes may be bought in Japan to put over walking-boots when entering houses or temples, although at some temples these may not be used. Also *yanagi-gori*, or basket trunks formed of two oblong baskets, fitting closely the one over the other, with ropes to fasten them and oil paper to cover them. These are particularly useful for the commissariat, as they can be reduced in size as the food is consumed, and if bought in nests can be placed one inside the other as they are emptied.

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CORRIGENDA.

There are misprints, on the pages indicated, in the following words, which should read as here given.

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ERRATA.

Page	93	*line*	19,	*read*	"daybreak"	*in place of*	"daylight."
,,	170	,,	35,	,,	"maples"	,,	"the maples."
,,	226	,,	30,	,,	"were obliged"	,,	"also were obliged."
,,	231	,,	5,	,,	"*tatsumono*"	,,	"*kakemono*."
,,	238	,,	13,	,,	"sixteenth century"	,,	"thirteenth century."
,,	255	,,	29,	,,	"forty"	,,	"fifty."
,,	293	,,	37,	,,	"there are usually"	,,	"there is usually."
,,	341	,,	34,	,,	"years"	,,	"years the names of."
,,	350	,,	8,	,,	"184,000,000 yen"	,,	"184."
,,	415	,,	38,	,,	"west"	,,	"right."
,,	416	,,	1,	,,	"east"	,,	"left."

